

World Missions Update

Reformation home a mission field

BAD LIEBENZELL, West Germany — "Germany has become a mission field," according to Gerhard Weber, executive secretary for 'Missionary Year 1980', a national evangelistic outreach involving the established Protestant churches, free church denominations, and para-church groups.

Commenting prior to assuming his post on July 1, he cited the German church scene to prove his point. "Sunday worship services attract only a relatively small number of people," he stated. "Christian values and moral standards are increasingly losing their significance. Instead, non-Christian religions, secularism, and practical atheism are gaining ground among us."

He saw ground for encouragement, however, in the unprecedented co-operation in the Mission Year 1980 project. "It is of special significance that the established Protestant churches and large church organizations are willing to plan such a 'one-sidedly' evangelistic program together with free churches and independent evangelistic organizations," he commented.

"The strong missionary emphasis may force other important aspects of the work of the churches and organizations into the background," stated Weber, "but those involved have deliberately taken the possibility into account because they are convinced that the proclamation of the gospel is their primary task."

The new executive secretary stressed that the work of the national office will involve coordination, information, and gathering of materials. The basic emphasis is on regional and local participation.

Theologians to meet

ALTKIRCHEN, West Germany — The Fellowship of European Evangelical Theologians held its second conference here from August 21 to 25. Participants considered the subject of Christian dialogue with other religions, Marxism, and various philosophies. Leader of the conference was the Rev. John Stott, chairman of the education and theology working group of the Lausanne Committee for World Evangelization.

Other lecturers were Dr. Klaus Haacker, West Germany; Dr. J. Howard Marshall and David Wright of Scotland; Dr. Jan Veenhof, Netherlands; P. Kuzmic, Yugoslavia; Udo Middelmann, Switzerland; J. Blocher, France; Dr. Agne Nordlander, Sweden; Dr. H. Qualbein, Norway; and Dr. Bruce Nicholls, India. The Fellowship of European Evangelical Theologians was founded and held its first meeting in Belgium in 1976.

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Next week

Teachers teach themselves

CALVINIST CONTACT

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AUGUST 25, 1978

Death and disease plague Philippines

by John De Haan

Mr. De Haan is executive director of Christian Reformed World Relief Committee.

Let's start with the Murcia CRC, on Bupgus Street, Murcia, Philippines, on Sunday, March 12, 1978. It's 90 degrees.

The church, with a palm leaf roof, is 25 by 80 feet. It is full. A large window is covered with a wide sheet of plastic to keep the rain out. The long benches have no backs. Several pigs squeal during the entire service. A clucking hen with peeping chicks moves back and forth along one of the outside walls. A moth flies through the church and lands on the ceiling of dry palm leaves. A small lizard slowly appears from nowhere and moves toward the moth. He misses!

The service is conducted by a national Philippine Christian Reformed minister. A woman comes in and whispers to an elderly lady, who gets up and moves through the congregation whispering to numerous other people. Finally, several people arise and leave with her. The woman's husband was just found — dead. At the end of the service a special offering is taken for her to help cover the cost of the funeral.

The minister reads from the Bible and then opens a Psalter Hymnal, Lord's Day XI — "Why is the Son of God called 'Jesus,' that is 'Saviour'? To see the Psalter Hymnal and hear Lord's Day XI in such different surroundings seems strange. World Missions has been successful again! The heart automatically responds with "Praise God from whom all blessings flow."

The next day the scene changes. As we go down the country road we meet a cart stacked alarmingly high with sugar cane. The cart is being pulled by a tired water buffalo. Except for the roads and villages, it seems like every square inch of the Bacolod area is covered with a single crop — sugar cane. Sugar cane is a cash crop which brings foreign money to the Philippine Islands. The price of sugar is very low this year.

Now we approach a rural bayou which is covered with water when the tide comes in. When the tide goes out, you can see that the houses are built on high wooden stilts. This enables them to have more land for sugar cane. I began to wonder what the CRWRC is doing in such a lush area. Can there be a famine here? There is no famine — if, by famine, we mean that crops don't grow. But there is suffering.

Down the road, we encounter a small group of people. The four people in front are carrying something by means of bamboo poles. As we come closer, we see four ropes tied to the bamboo poles. At the end of the ropes is a small box. Inside the small box, a coffin, is a child. Death takes Philippine children often. In the poorest areas, of every ten children born, only four will be alive by the time they reach school age. How can this happen with lush sugar cane crops growing everywhere?

When North American children die, they die of a clear and single cause.



Public transportation in the Philippines

In developing countries, children tend to die from a complex of causes. Perhaps you remember pictures of the ships that brought Pilgrims to North America. Sailors, at that time, were a sickly lot. They had spongy gums which bled easily and teeth which fell out. Some of the sailors died. The sickness was scurvy. We now know that the sailors lacked Vitamin "C." A similar lack of vitamins is a serious problem in developing nations.

While we travelled through developing countries we were repeatedly warned not to drink the water. If you drink unboiled water, you become sick because there is sewage in the water. Dysentery and diarrhea are common. Contaminated water is a serious problem in developing nations.

You see an infant put dirt into its mouth in front of a bamboo hut and you shutter, knowing the child may have just taken a dose of pinworms, round worms, or hook worms. Remember those pictures you saw of "bloating" stomachs? Parasites are a serious problem in developing nations.

If you combine malnutrition, contaminated water, parasites, and a lack of immunization in one child, his

chances of living until he is school-age are greatly reduced. You ask the CRWRC staff how they deal with such problems? They will take you to a small community building packed with pre-school children and mothers. One widow arrives late with two frail children. You are told that she used to have four.

Three Philippine mothers are busy cooking a nutritious rice broth for the preschoolers. The mothers take turns preparing the meals so they will know how to prepare nutritious meals in their own homes.

A chart on the wall indicates the children's ages, heights, and normal weight. A small scale hangs from a rope tied to the ceiling. This way mothers can tell how well their children are doing in their attempt to check diseases which lead to death.

A government health worker tells the mothers about vitamins, proteins, carbohydrates, and balanced diets. Children are checked by having someone feel their stomachs. One very small child gets a teaspoon of deworming medicine. This treatment is repeated every six months.

1980 World Consultation set for Thailand

The 1980 Consultation on World Evangelization will be held in Pattaya, Thailand, according to an announcement by Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization (LCWE). Ford added that the consultation, originally scheduled for January of that year, would be held from June 14 to 28.

"Extensive research into various sites has prompted us to settle on Thailand as the location for the consultation, and to recommend the change of dates," said Ford. He stated that a major consideration to the selection of Thailand was its position as a strategically located Third World country. "Asia is home for nearly 60 per cent of the world's population. Southeast Asia, where Thailand is located, is now at a crossroad. We want to identify with the Christian constituency there as it faces staggering challenges in carrying out its evangelistic mission," said Ford.

The LCWE chairman further stated "the Thailand facility also offered

summer off-season rates, substantially lower than those available at any comparable facility. Transportation accessibility and a meeting complex under one roof were further factors in favour of the Thailand site."

The Thailand meeting will assess evangelization progress since the 1974 International Congress on World Evangelization, develop post-1980 strategies, foster coordination of efforts, and encourage sharing of resources. Director of the consultation is Dr. David Howard.

Ford stressed that the consultation will involve about 500 participants who will be selected on a regional basis. "It will not be an international congress on the scale of those held in Berlin in 1966 or in Lausanne in 1974," he pointed out. "This will be more in the nature of a working group or a task force which will freely share its deliberations, insights, and strategies with the church at large. A series of regional study groups on various issues of evangelization will lead up to the consultation."

Viewpoint

Who are our heroes?

When you were young, who was your hero? Was there a man or a woman whom you admired or thought of highly? Perhaps it was Abraham Kuyper, John Diefenbaker or John Kennedy. How about Eleanor Roosevelt, Queen Juliana or your minister's wife? We all have people whom we admire. It might be because of their appearance, their vocabulary, or their talents.

But we also have our heroes within our Reformed circles. One man I know always quotes John Calvin and he has probably read the *Institutes* more often than anyone I know. He may have it memorized just as many of us memorized the Catechism in our youth.

We also tend to "glorify" our ministers ... at least, some of them. We pick out the great orators and put them on a pedestal.

A middle-aged man (60s) popped in here recently. He was passing through town and "wanted to see who this Knight was". He mentioned that we have no real Reformed leaders anymore, not like Kuyper was. He said that we need people like that here in Canada and the United States. We need people within our community who we can look up to.

It's true that we have no one great theologian among us who leads and guides the church on the straight and narrow. But that is good, too. Instead, we have many theologians and philosophers among us who collectively provide solid leadership to the Reformed community. Those men are gathered at places such as Calvin College and Seminary, the Canadian Reformed Theological Seminary, Westminster Seminary, and Reformed Theological Seminary. That is where the leadership is; not one man who leads the blind and flexible nation, but a collection of men who together guide and instruct and lead the Reformed community.

There is a saying that you can tell a

country by its heroes. Who are our heroes? The theologians? No. The politicians and statesmen? Our heroes are movie stars and sports heroes. There is hardly a Canadian or American alive who has not heard of Bobby Hull or O.J. Simpson or Farrah Fawcett-Majors. They have become our idols and, in some cases, our gods.

The Apostle Paul, when he wrote to the Galatians, also wrote to us when he mentions that God does not judge man by outward appearances. We do. We marvel at our sports heroes and television personalities. We watch the Commonwealth and Olympic Games with the same zeal as those Roman crowds of old.

God looks beyond outward appearances and into the soul. We don't have those holy eyes so how then can we judge? What attracted so many of you to Kuyper or Calvin? Their writings. Their books were a reflection of their soul. Their minds and hearts spoke through pen and ink.

We have theologians, too, who convey their Reformed faith beautifully on paper. Do you know what they are saying? Have you read their thoughts on faith and baptism and a host of other topics? Probably not.

You can tell a nation by its heroes. Our nation is in bad shape with the superficial leadership of sportsmen and stars.

There are men and women within our own community who quietly but devotedly write their thoughts on paper. We should not make heroes out of them but we should read their works so that our lives can centre around faith, religion, God.

Our lives should be God-glorifying and that means spending more time in growth. We live in an instant and a passive age where everything is supposed to come easy. We know that knowing God is not easy. It takes reading and study, and that is hard to accomplish in front of the T.V.

Keith Knight

by Keith Knight

NewsViews

Environment becomes an issue

Canada's federal government has discovered that Toronto is being polluted by air which is moving south from central Ontario. It seems somewhat ironic that the great polluter is now being polluted.

In a dramatic series of electronic measurements and photographs taken over the past two years, the federal government has observed a cloud of sulphur dioxide move from International Nickel Co. (Inco) in Sudbury south to Toronto, a distance of 250 miles.

One of the first tests, two years ago, indicated that it took that cloud of pollution just 18 hours to travel south with the air masses and to dump the sulphur dioxide on Toronto, a city of 2.5 million.

That discovery, along with reports of an apparent lax stand by Ontario's Conservative government on the environment, has sparked a great deal of discussion and debate among government leaders.

New Democrats and members of the Liberal opposition have been critical of Premier William Davis' government for failing to prosecute companies who violate environmental regulations. One company, charged with polluting a river, has been given more time to clean up its act. Another company was given a mere slap on the wrist for causing mercury pollution in the St. Clair River.

The opposition parties, which have kept the minority Conservative government in power thus far, have indicated that it may all end this fall. Opposition Leader Stuart Smith said that his Liberals would consider moving a non-confidence motion in the

government when they resume debates in mid-October. The New Democratic Party said essentially the same thing.

The opposition has argued that the government must take a tough stand against corporations which repeatedly violate anti-pollution laws, even if it means a loss of jobs. The Conservative government, on the other hand, has said that it must slacken its environmental controls for economic reasons: jobs are more important right now than pollution of the province's air, lakes and streams.

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DATELINE: THE WORLD

by Rev. J.D. Tangelander

Towards the development of a Christian lifestyle

Since the beginning of the energy crisis, Canadian citizens have been warned to waste less and adopt a more austere lifestyle. Government leaders are exhorting their people about their wasteful practices. They are told that their homes are kept warmer than needed, and are criticized for the excessive use of luxury goods at the expense of the dwindling and costly natural resources.

A growing number of people are taking a closer look at our world's needs and are finding appalling the increasing disparity between the rich and the poor nations, the overwhelming suffering of multitudes of fellow human beings. They are asking themselves: What is the government doing to help underdeveloped nations? Is foreign aid really effective? Do Christians have a personal responsibility beyond supporting relief agencies like the Christian Reformed World Relief Committee?

Do we need to develop a Christian lifestyle? What is such a lifestyle? Our move to the Philippines has forced us to reflect on these questions. They are no longer academic. Our style of living has drastically changed. We are trying to cope with daily brown-outs. Most

evenings we work with oil lamps and two twelve volt fluorescent lights hooked up to a car battery. We have run out of water numerous times, and we can add a list of other inconveniences. Our neighbours around our house are desperately poor. Their living conditions are shocking to our Western sensitivities. In the Philippines many children are malnourished. Some suffer brain damage or become blind because of inadequate protein in their first five years of life. While malnutrition haunts its many victims, another segment of mankind lives in incredible affluence.

What responsibility do we have over against the poor? Are we sensitive enough to the plight of the millions who have neither the strength nor the know-how to even plead for their cause? A new evangelical phenomenon in the U.S.A. is the "Christian supper club." "Heralds" in Minneapolis was purchased for over \$300,000. This club has a huge stage, including a \$20,000 lighting system. The cover charge is \$3.00 with meals running \$4.00 to \$10.00. There seems to be an "eat, drink and evangelize" explosion. Is this a Christian lifestyle?

Do we still hear the cry of anguish?

Are our eyes open for the plight of our contemporaries? There are no easy and simple solutions to today's problems. Yet we must look for some means to show that we care as Christians. Where do we begin? I am convinced that we should try to develop again a distinct Christian lifestyle. In the 16th century there was a lifestyle carried on by Reformed Christians. It was markedly different from the Renaissance style of life.

As a whole our world no longer listens to the Gospel. The countries which are supposed to possess a Christian civilization are rapidly becoming secularized. And in Asia the gospel has not made much of an impact as yet. You may say: Isn't preaching enough? Yes, we must be totally committed to proclaiming the fulness and the richness of the Word of God. But we are also to act as a leaven and a light in this world and not capitulate by it. "To speak quite frankly," writes Jacques Ellul, "without beating about the bush, a doctrine only has power (apart from that which God gives it) to the extent in which it creates a style of life, to the extent in which it is adopted, believed, and accepted by men who have a style of

life which is in harmony with it. "And the participants in the Lausanne Congress on World Evangelization made this solemn pledge: "Those of us who live in affluent circumstances accept our duty to develop a simple lifestyle."

What should a Christian lifestyle include? Let me venture a few suggestions for discussion. It should include an intimate personal relationship with God through Jesus Christ and the Holy Spirit, being faithful to wife and children, and having a position on social and economic conditions.

We should return to the faith and practice of our spiritual forebears of Reformation times. Christianity and simplicity belong together. We are stewards of God's world as well as pilgrims on the way to the new Jerusalem. How we live as pilgrims has meaning for eternity. Jesus said: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust consumes where thieves do not break and steal. For where your treasure is, there will your heart be also." (Matthew 7:19-21).

Thousands attend AACS Niagara Conference

by Nicholas Terpstra

Mr. Terpstra is a student at McMaster University, Hamilton, Ont.

Twenty years ago a series of conferences was begun at which the vision of a strong Christian presence in the academic world was expressed and worked on. These conferences, sponsored by the Association for Reformed Scientific Studies (ARSS), brought together academics and students from across North America in an attempt to discuss and flesh out the various aspects and complexities of this vision.

The times, conferences and people have changed. The ARSS is now the Association for the Advancement of Christian Scholarship (AACs), the emphasis has shifted from student conferences to less academic family conferences and the increasing number of participants has led to the growth of regional conferences and forced the Ontario conference out of the Unionville barn onto the better equipped campus of Niagara Christian College in Fort Erie, Ont. But the vision remains, and as 1,000 participants began gathering for the 20th annual AACs conference under the theme of Living in a Kingdom Coming, it became clear that it is a vision which is gaining strength.

In many ways the lectures, workshops and discussions which made up the conference were aimed at re-affirming the basic perspective which underlies the AACs and its major work, the graduate-level Institute for Christian Studies. George Vandervelde, senior member in Systematic Theology at the ICS gave the keynote address on "The Pregnant Present and the Pull of the Future". Stressing the necessity of working actively in the world-and-life embracing Kingdom of Christ, Vandervelde dealt with two aspects or phases of that Kingdom: its present reality in our individual and organizational work and its future fulfillment at the second coming of the Lord. Our knowledge of the future completion of the kingdom does not allow us to sit back in inactive comfort; rather, it should give us hope and impetus as we in our life and work, through the power of the Holy Spirit, seek to build up the kingdom and so actively prepare for Christ's return. These ideas were given

more specific treatment in three workshops, Gordon Spykman dealing with their relation to the church, James Skillen with their relation to politics, and Peter Steen with their relation to the matter of Christian communities. Calvin Seerveld, in the second major address, dealt with their relation to academic matters, offering the Institute for Christian Studies and his own work at the ICS as senior member in aesthetics as concrete examples of their application. At the same time he considered the AACs itself and some of its past actions, actions which in more recent years were occasionally inspired by the belief that the AACs was going to usher in the Kingdom in a matter of a few years.

This cocksure arrogance eventually gave way to a more humble estimate of the AACs's task and abilities, but not before a few toes had been stepped on, a few foes had been made and a few friends were lost. However, while the bad reactions which resulted from mistakes made in visionary exuberance may continue to come back and haunt the AACs for a number of years to come, the work of proclaiming Christ's Lordship in scholarship remains and forms the focus for the work of the Association and the Institute.

The conference was rounded out with campfires, singing, worship services, special discussion sessions for university students, a fellowship festival with homebaked goods, refreshments and games and a Saturday evening concert featuring Christian songwriters and singers James Ward and Michael Blanchard.

In general terms, the conference offered an opportunity for members to meet and exchange thoughts, ideas and concerns, both about their own work and about the work and direction of the AACs. It offered, too, a demonstration of the continuing growth of interest in the reformational perspective beyond the ethnic and denominational limits of the Reformed churches; approximately one-third of the estimated 1,000 participants were of an evangelical background. It thus offered a vindication of one of the hopes of the people who came together 20 years ago — that the reformational vision of Christ's lordship over all of life would activate many more Christians to obedient service in proclaiming and demonstrating the Kingdom of God.

Women as deacons is a disappointment

Dear Sir:

In the last Calvinist Contact (July 14) you were writing about the decision of synod to appoint women as deacons. Well, I must say I am deeply disappointed in the Christian Reformed Church.

When we came here 39 years ago we thought it was a wonderful church. We were really happy that we found a church here in Canada that resembled so much the Gereformeerde Kerk in Holland.

When we came here there was still discipline in the Christian Reformed Church. We were shocked in what happened in the Netherlands to the Gereformeerde Kerk and now the same things happen here in Canada. First we had open communion, then the students in Calvin got permission to dance under Christian supervision but most of the students live in private boarding houses so how can they supervise that? It is sad to say but we are doing the same things as what they do in

Holland, because in Holland they misuse the Bible.

Where do they get the idea that 1 Timothy 3:11 is a proof that it is alright to have women as deacons? That whole chapter goes about men and the 11th verse goes about the wife of a deacon and how they should live.

It's beyond me how they can misuse a text from the Bible like that to serve their own fancy and to go ahead while they have no more proof than when they started with these study committees. This way, we will go from one thing to another.

If we dare to use a text from the Bible for our own purpose and just turn it around the way

we want it, then we had better look at what we read in the last chapter of Revelation.

Mrs. G. Meyles
Vernon, B.C.

Editor's Note: There are two errors which should be clarified. The Christian Reformed Church does not have open communion. "Open" communion allows anyone to take part in Lord's Supper. The church does allow guests from certain denominations to take part, but only after they have official approval of consistory. Secondly, the students at Calvin College do not live in private boarding houses but they live in dormitories right on the campus and they are supervised.

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Church Page

Church family concerns

Sign them all up

In the Mason City CRC, according to RHM Dirk Aardsma, everyone at the worship service fills out a card stored in a pocket in the hymn book. One side is for members, who indicate their presence and may add messages to pastor or consistory concerning prayer requests, suggestions for a call, etc. The other side is for visitors who are asked the standard questions about location, phone etc., plus some particulars about the number and age of their children. When everyone fills out a card, the visitor is less likely to feel conspicuous. This is a very effective way of getting pertinent data on those who visit the church.

Cobourg Chr. Ref. Church

Reason enough for attending twice

Attending church is a privilege for which we can never thank our God well enough. It is there to worship as a congregation, even though all of life is to be worship to our Lord, the services on Sunday are to be in a special way worship services. Attendance is not to depend on how I feel, or whether it suits me, but rather an act of grateful obedience to our Lord, that goes for the second service as well as the morning service. If the God gave up His own Son for us all ... how much more should we not do everything possible to meet with His people in His House twice a Sunday? Seeing what the Lord has done for us what is our response to Him?

Thunder Bay Chr. Ref. Church

Self-evaluating our influence

Mr. John Winkelaar called my attention to an article in *The Banner* of November 11, 1977 entitled "What's a Nice Church Like You Doing in a Place Like This". We would highly recommend it for your reading, keeping our own situation in mind as you read it.

Perhaps some of you are aware already that my plans for First church at the moment call for a rather serious self-evaluation: Who are we and where are we headed as a church?, to begin next September and probably requiring most of the next season. What I have in mind is to poll every single member of the church by way of a questionnaire, to have one or two congregational meetings on the subject, so that in the process we can all come to terms with our situa-

tion in downtown Edmonton and what the Lord may be asking of us who live in suburban areas away from the downtown core and only come in on Sundays to worship, and on evenings for meetings and church education. What is our future?

The article referred to may well get you to thinking about the situation already. So why not read it carefully and then clip it out, saving it also for next season as we, the Lord willing, go through this process of evaluation.

Pastor DeMoor
Edmonton First CRC

Sunday Observance

At its last meeting consistory discussed the matter of Sunday observance. Of course it is not in line with the biblical message to make up a list of do's and don'ts. Yet we seem to drift more and more into the situation of outings to places where church attendance is impossible. We seem to become more and more engaged in activities which hinder, not to say make impossible regular church attendance twice on Sunday. This is detrimental to the spiritual well being of us as a congregation.

This is not to the glory of the Lord either. Therefore we urge old and young to take a second and more biblical look at how we spend Sunday and ask ourselves the question, what are we doing in grateful response to what the Lord has done for us?

We have six days during the week to be engaged in our work and if possible other activities like sports, camping etc. Let us keep Sunday for family worship in the house of the Lord and for family reunion so as to experience together the mercies and grace of our Lord and Saviour.

Resignation of church membership

The Synod of 1918 declared: "In consideration of the fact that withdrawal from discipline to which one has voluntarily subjected oneself, and the rupture of fellowship with the church to which one belongs for reasons which can not stand the test of God's Word, is a sin not to be deemed small; and that those who become guilty of such conduct should be earnestly and persistently urged to return from the error of their way and should not soon be relinquished: but also that

ultimately the act of uniting with the organized church and also the perseverance in its fellowship, according to ecclesiastical law, always must be a matter of every person's individual freedom, it is judged that a person can no longer be the object of ecclesiastical discipline if he persists in the resignation of his membership." Acts 1918, Art. 53, pg. 68.

The Synod of 1936 gave as its opinion that "If a member persistently breaks the tie that binds him to the congregation, an announcement shall be made to the congregation, wherein it is plainly stated that the person who resigned his membership by that very act has committed a grievous sin, and that he obstinately refused to listen to the admonition of the consistory though

admonished repeatedly and seriously not to commit this sin. Expressions such as accepting the resignation should, of course, not be used since the full responsibility for his sinful act must remain with the person who withdraws himself from the church." Acts 1936, Art. 166, pg. 121.

Springdale Chr. Ref. Church

Church News

CHRISTIAN REFORMED

Called

- to Fruitland, Ont., Rev. John Klooster of Toronto (Woodbridge)

Declined

- to Edmonton, Alta., and Sarnia, Ont., Rev. H.R. DeBolster of St. Catharines, (Maranatha), Ont.

- to Wyoming, Ont. and Goderich, Ont., Cand. Harry Bout of Toronto, Ont.

- to Toronto, (Second), Ont., Rev. John Veenstra, campus minister in Toronto, Ont.

Accepted

- to Delta, B.C., Rev. Herman Salomons of Edmonton, (Maranatha), Alta.

New clerks

Welland, Ont. - Mr. Harry Nieboer, 74 Sherwood Forest Trail, Welland, Ont. L3C 5X6
Renfrew, Ont. - Mr. Henry Schuler, R.R.3, Renfrew, Ont. K7V 3Z6 (613) 432-3491

Send your Church bulletins and magazines to: Rev. J. VanHarmelen Caesarea, Ontario.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 8:30 p.m. 910
Edmonton-CHQT 8:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB 8:30 a.m. 1280
Peace River-CKYL 7:00 p.m. 610
Taber-CKTA 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR 11:30 1240
Burns Lake-CFLD 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM 10:00 p.m. 98.3
Langley-CJJC 10:05 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 600
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Cornwall-CJSS 8:00 a.m. 1220

Ft. Frances-CFOB 10:30 a.m. 800

Hamilton-CKOC 7:00 a.m. 1150

Kapuskasing-CKAP 9:00 a.m. 580

Kingston-CKLC 8:30 a.m. 1380

Ottawa-CFGO 8:30 a.m. 1440

Owen Sound-CFOS 1:30 p.m. 560

Pembroke-CHOV(Sat) 7:00 pm. 1350

Sarnia-CHOK 8:30 a.m. 1070

St. Thomas-CHLO 4:30 p.m. 1570

Stratford-CJCS 1:00 p.m. 1240

Thunder Bay-CFPA 9:30 a.m. 1230

Toronto CHIN-FM 8:00 a.m. 101

Toronto-CKFH 9:30 a.m. 1430

Wingham-CKNX 10:30 a.m. 920

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB 10:30 a.m. 550

Newcastle-CFAN 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170

CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090

CKLM-Montreal 9:15 a.m. 1570

CKCV-Quebec City 7:15 a.m. 1280

CHLN-Three Rivers 7:45 a.m. 550

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Japan - an encounter

by Dick Kwantes

Missionary to Japan.

His name was Ken Tanaka. He sat on a cold, concrete slab outside the train station. In one hand he held that plastic bag and every now and then he would take a whiff... yes, a glue sniffer! He could not have been more than 17 years old. His name was Ken, but having a name like that in Japan speaks volumes. It was the name of a foreigner. His father was a member of the U.S. army, his mother was a citizen of Japan and this child named Ken belonged in neither world. And so we talked for a while, he and I. We talked about this and that, about Him and he. Soon another sniffer came by, his eyes rolling lazily in their sockets, handed Ken some money and without another word both went off to their rendezvous in the darkness of the night. "Ken is Japan Mafia", said another with a grin on his face. And then added, "They have a date", as an answer to a question that was never asked.

This young man's name was Apache, or so they called him.

One look at his striking features, his brightly colored headband and you knew at once why they called him by that name. His name was Apache, but that name also speaks loudly here in Japan. He had nothing to say about that encounter but he finds himself at the bottom of the social ladder. I suppose that this is one of the main reasons why he was wandering there in the night, clutching his bag with glue as if it was his only link with life and reality.

"Hey, Apache, come and meet a missionary", but his only response was a blood chilling Indian call and he too continued his journey to nowhere on that particular night.

And then the third one slowly edged his way over to where I stood. I don't remember his name. He was with the others too, but tonight he did not have his bag of glue. "It's not good for the body to do that every night," he explained. "You come here every night?" I asked in ignorance. "Yes, every night." And so we talked for a while. We talked about our heroes in life. For one it was Mao, or another Kennedy, and for another, he was his own hero. No one mentioned Him. Yes, we did

talk about the Bible too. Yes, they were familiar with it. What did they like best in it?

One said that the story of Moses and God's children as they crossed the sea ahead of their enemy — that was the best. I suppose that he thought of a dream of ultimate victory for himself as well. For another the Bible had nothing to say in this explosive world. All were basically greedy and put themselves at the center — that was his commentary on life. And so we talked. About war and peace, hatred and love, the present and the future.

And then it happened. He reached into his pocket and pulled something out. It was not a knife, but it was a weapon! A copy of the Gospel according to St. John! God's story of love! He had read it. As a matter of fact, he said that he reads it every day! And then he slowly opened his shirt and there at the end of a chain which was hung around his neck, a cross.

Our encounter ended as suddenly as it began. They went off into a world of their own, and I went on to my home. But I could not get the words of Ezekiel 18:31-32 out of my mind.

Energy Stewardship

by Dick Halverson

Personal change

You are sitting in the living room reading the November 17, 1978 edition of *Calvinist Contact*. The first serious snowfall blew in last night and you are most thankful that the furnace is working. You know it is working because it keeps coming on, again and again and.... And again you realize that another winter has come without the energy conservation measures you resolved to do last summer. As with most things and as with most of us, "when it's all said and done, it's more said than done."

Complaining about the lack of a national energy policy and pushing business and industry to take seriously God's call to stewardship ought to be earnestly done. But if our calls for stewardship are not backed by a personal change in the way you and I live then we will be hollow people.

Yet stewardship is more than summer resolutions to save a little money. It is far beyond, and maybe not even related to saving money. A concern for energy must fit into a life marked by carefully making sure that God's creation is touched and transformed in such a way that it offers back praise to God and blessing to our neighbours. Deep down we have to know that personally standing against the sin of waste and overconsumption, from food to energy, must be more than self-serving economizing or a temporary lifestyle change, but instead a whole-hearted, joyful way of life. This stand must be more than a passive rejection of the numbing environment of labour-robbing gadgets, and turning a deaf ear to the siren call from the media to the Good Life. We must actively change; actively seek alternatives, actively live another way from the way of the world.

Why this alter call to conversion?

It is because personal stewardship as a way of living will not come from summer resolutions. It is a lot like becoming a Christian. You must see your sin and radically, to the root of your love of the things of this world, repent. Anything less leads to a double minded life — a well insulated suburban house with a gas guzzling car parked outside.

No person intends to be double minded about stewardship, but against the Spirit of consumption, the individual has little chance. That is why the Christian community is so important. But sadly, in face of the "ordinary" materialism of many Christians, only some of the people in the Christian community can help in learning stewardship. Find these people and give mutual encouragement.

You will notice that no details or "10 Laws for a Good Steward" are given here. There are specific actions that are stewardly, but it would be pharisaical to lay down the Rules and demand obedience without first catching the spirit of stewardship.

While radical repentance is needed, there is no use waiting for lightning to strike to instantly make you a good steward. Sometimes just doing the beginning deeds with others helps, and being pushed by the example of others helps you see your future direction.

The next article will have suggestions as to how to live with your own building.

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Check your local telephone directory or call your local operator for the most economical time to place your call. World Missions News will be updated each Monday. Keep in touch with happenings in the lives and work of your world missionaries.

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FOCUS

Bus service for seniors

TILLSONBURG, ONT. (CCP) — In Tillsonburg, Bethel Temple's blue and gold bus is providing once-a-week transportation for senior citizens to the downtown area.

On Thursday at 9:30 it begins its pick-up, parks downtown at 10:00 a.m., and returns at 11:30. There is no charge for the trip and senior citizens using it are under no obligation, says Rev. H.G. House, pastor. It's a community service.

Negotiate tax regulations

TORONTO (CCP) — The Anglican Church of Canada, concerned about the recent government crackdown on charitable organizations, wants consultation between the government, churches and major charities over the allowable activities of such organizations.

The church's concern arises from an information circular issued in February by the federal Department of National Revenue which interprets the Income Tax Act as it relates to charities. The regulations, which are based on British court precedent since none exists in Canada, spell out political objects and activities which are forbidden to registered charities.

The circular describes political activity as action designed to "embarrass or otherwise induce a government to take a stand, change a policy, or enact legislation for a purpose particular to the organization carrying on the activity."

Among such prohibited activities are: attempting to influence legislation by making representation to MPs; writing letters to editors to sway public opinion on a political issue; holding public demonstrations to "embarrass or apply pressure upon a government".

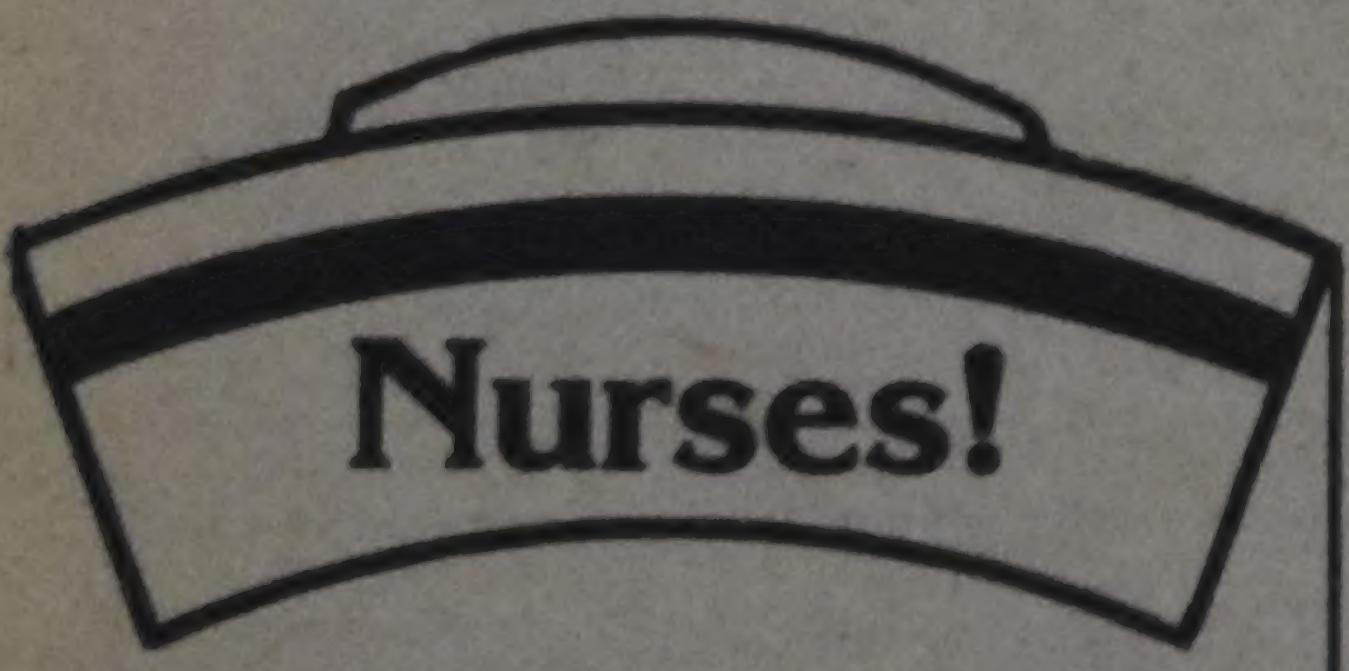
Violation of the regulations could cause a charity to lose its tax-free status and the right to issue tax-exempt receipts for donations.

One Ottawa source said queries about the activities of the International Fund for Animal Welfare and the Greenpeace organization, both recently involved in seal hunt protests, may have contributed to the need for a redefinition of the Income Tax Act.

On the other hand, some Anglican sources have suggested that the government is responding to pressure from corporations.

Although the circular has been withdrawn, National Executive Council last month took steps to try to prevent a similar circular from being substituted.

It is asking for consultation between the Ministry of National Revenue, the national churches and other major charities before the circular is revised.



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CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

I don't know whether you ever watch this kind of a scene: A mother with five youngsters who takes everything in stride. Everything seems to be under control and running smoothly. The older children help the younger ones and she doesn't seem to have a great deal of difficulty handling the situation. Then you see a mother with two children who fusses over her youngsters, is concerned about them.

There is a trend in our country towards smaller families. When you have a small family this doesn't mean that being a parent becomes easy. In fact, a professor of Family and Child Sciences at Michigan State University says, "It is much more difficult because of the fact that we do have smaller families." He writes: "Because families are smaller, parents tend to have a larger emotional investment in each child." What each child will mean to the parent, the affection the child will give and his/her achievements loom larger in a family of two children than in a family of five or six. The disappointments when a child fails to live up to parent's expectations can be quite severe in a two child family."

In the economic squeeze in which we are all living, the family has tended to become smaller. Usually when life is a bit more affluent there are larger families. There may be a change taking place because they do talk about a baby explosion, but at present the average is a little less than two children per family. This means that there are many more people who are fussing over two children than there were in days gone by when people had six or seven.

Parents become so emotionally involved with the children that they practically live their children's life. There are those who work outside

Parenting in today's world

be quite different from our own. They see on T.V. the different lifestyles that people live. They can't quite understand why their home and parents are different.

A little boy was talking about the fact that he could not watch the baseball games on Sunday. His parents didn't approve of Sunday baseball. As he flipped the dial he saw a baseball game, polo, golf and hockey all on Sunday T.V. He began to ask, "Why can't we do these things? You won't even let me ride my bike on Sunday. Look what *AUGUST 25, 1978* asked the question, 'Does that mean that all people who do those things are lost people, that they are going to go to hell?'"

Parents are often puzzled just how to answer questions like this. How are you going to help him develop a value system that is somewhat like our own when under the influence of peer groups and T.V. programs? I think it is important that parents first of all clarify their own set of values. They must try to establish a balance of not being too rigid and permissive so that we can say, "No, these are the things we do not do because we are Christians." On the other hand we shouldn't make life so restrictive that a child will say, "If that is what the Christian faith is, I don't particularly care about it." There are extremes that we must avoid and yet we need a very clear sense of values as to what is right and what is wrong and where we stand as Christians in this kind of world.

I like the writings of Charles Shedd in his letters to Caron and letters to Philip. In his writing he has a beautiful way of presenting his own sense of values to his children. He presents them with this thought in mind, "You know you have to make up your own mind. This is what I feel..." Living that way and sharing this with our children can convey to them our values, our model of living and they too can follow that pattern and live that way. We have to be flexible enough to live in such a way that we know today's world is different than when we were brought up. On the other hand there are values which you cannot compromise, which you cannot shake at all but to which you hold implicitly. This is part of respecting the dignity of the person and it is a very important part of successful parenting.

I was rather impressed last evening with the interview by Barbara Walters of the Osmond Family — Donny and Marie. They have been in the public eye and they have presented a very popular program. They were asked to express themselves on premarital sex or couples living together. The answer that Marie gave was, "We believe that in the Bible God is the same yesterday, today and forever. He doesn't change. There is the statement 'You should not commit adultery or fornication.' For that reason we do not believe that it is right and we would not be involved in it ourselves. We think it is wrong."

I like that because it shows that the values of their parents, the values of the church have sifted through to the lives of young people who could well become a part of the big Hollywood scene, but who have held to a definite sense of values. For that reason it is important that as parents we stress those truths and there are many examples of parents who have stressed their sense of values and have held to them rigidly and have seen the glorious results in a family which also is dedicated to God. The major job of parents is still to provide emotional support for their children, spiritual guidance and direction, and a pattern that they can follow so that they can walk in confidence throughout all of life's journey.

Large business community in St. Catherines



The city of St. Catharines is located in the Niagara Region of Ontario, at the mouth of the Welland Canal where it meets Lake Ontario. The city has a population of 120,000 with the major industry being General Motors assembly plants.

The Reformed community is large and active. There are 500 Christian Reformed families attending three churches: Maranatha, Trinity and Covenant. There are about 150 families attending the one Reformed church. There is also a small Netherlands Reformed Congregation.

Most of the families are involved in private enterprise; farming, labor or business. The Reformed community supports a Christian elementary school with 450 pupils and a secondary school with 215 students.

Founder of the original Welland Canal, William Hamilton Merritt is one of St. Catharines' most prominent early citizens. Today, his statue overlooks the modern bustle of a growing and dynamic city. [l.]

St. Catharines' scenic beauty, bountiful harvests, blossoms and location in the heart of Canada's wine country are responsible for it being known as "The Garden City". [r.]

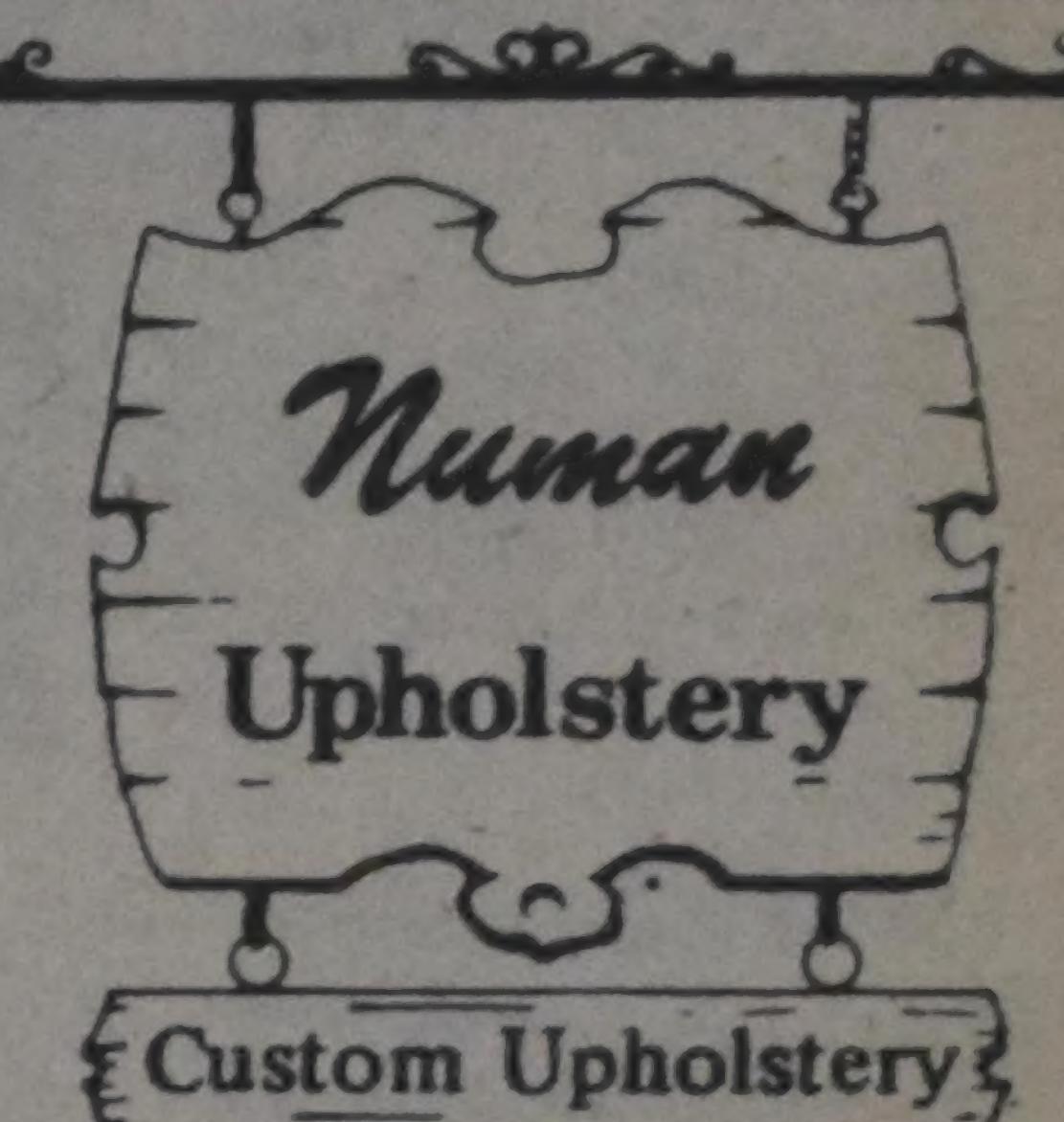
In terms of community outreach, the church has a regular ministry to a home for the aged, a summer park service, Pro Life, and an ambitious program called simply Outreach which has a small office in the Knight Publishing building.

Outreach is a volunteer organization, headed by Mr. Ben Vandezande, who left his work as Christian high school teacher to co-ordinate the Outreach program through publication of a monthly magazine called Channel and also via study groups and discussions on politics, housing and agriculture. Outreach is presently going through incorporation so that it can receive tax deduction status.

The Christian Labor Association of Canada operates a branch office in St. Catharines, the Ontario Christian

College Association's development director, Dr. Theodore Plantinga operates out of the city and Paideia Press continues to publish a long list of books in St. Catharines.

The St. Catharines community is the product of post-war immigration with the first services being held in 1947 in a YMCA building. It is expected to continue to grow in numbers and activity during the coming years.



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The home of Calvinist Contact

by Keith Knight

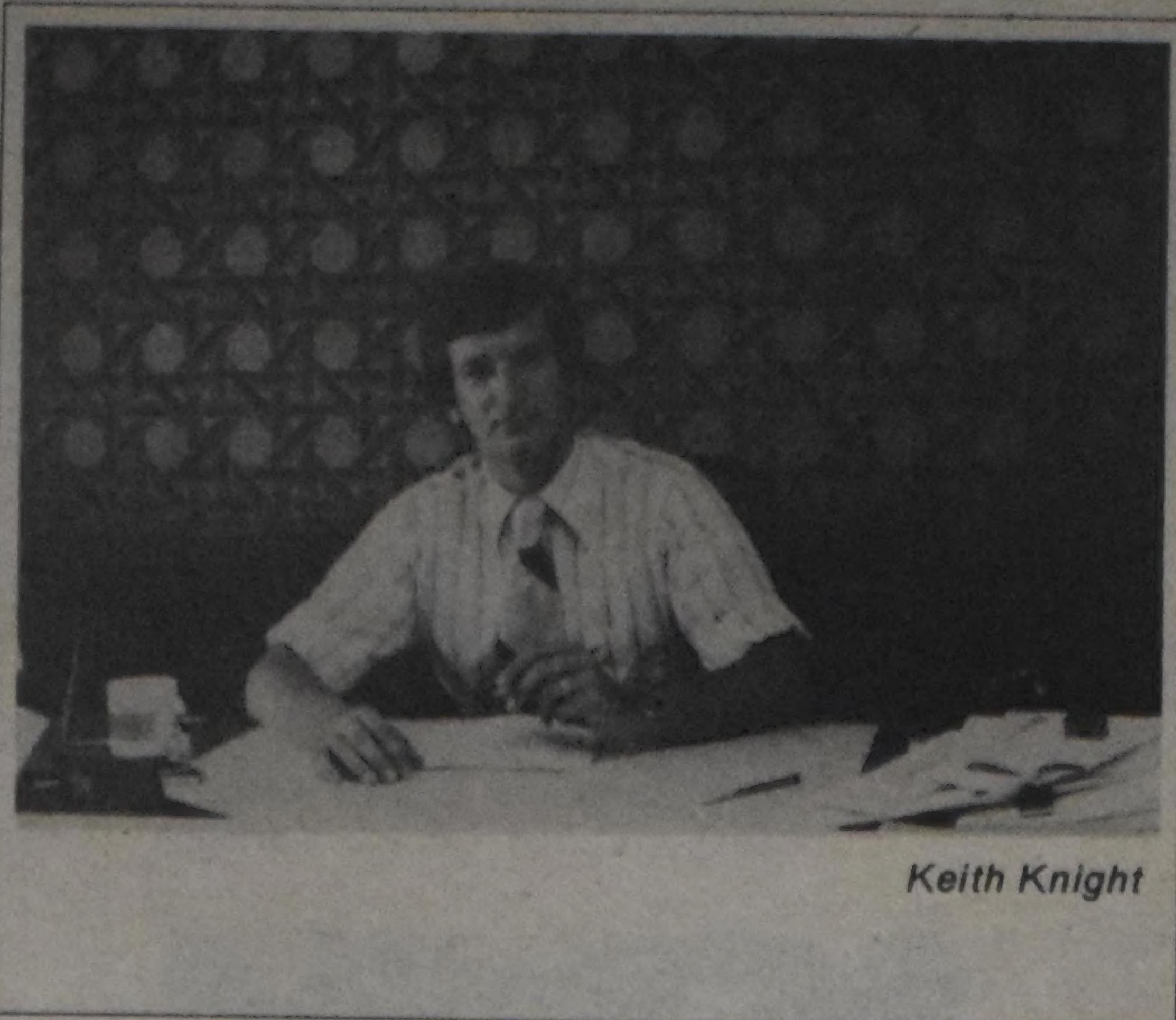
Mr. Knight is editor and publisher of Calvinist Contact.

We like our new home for Calvinist Contact. We have been here for two years already but, given the 34-year history of the paper, that is a short time. Perhaps some of you still wonder why we moved from 89 Gage Ave. South in Hamilton to St. Catharines. The facilities in Hamilton were cramped and crowded and there was no room for expansion.

We needed more room for machinery, staff, and just plain breathing room. We had the opportunity to purchase this building which was formerly a furniture store and decided to move.

The staff was increased from four to seven and new typesetting and mailing equipment was also purchased. So here we sit, in the cosy comfort of an 1,800-square foot office.

When the office moved from Hamilton, two of the staff members decided to commute



Keith Knight

paper is still the major part of our daily work, however we also publish books and do some commercial typesetting.

The excitement of being part of the community is wearing off somewhat. At first, many curious people popped in to welcome us and to look around but those numbers have been reduced quite a bit and now the occasional one drops by for a

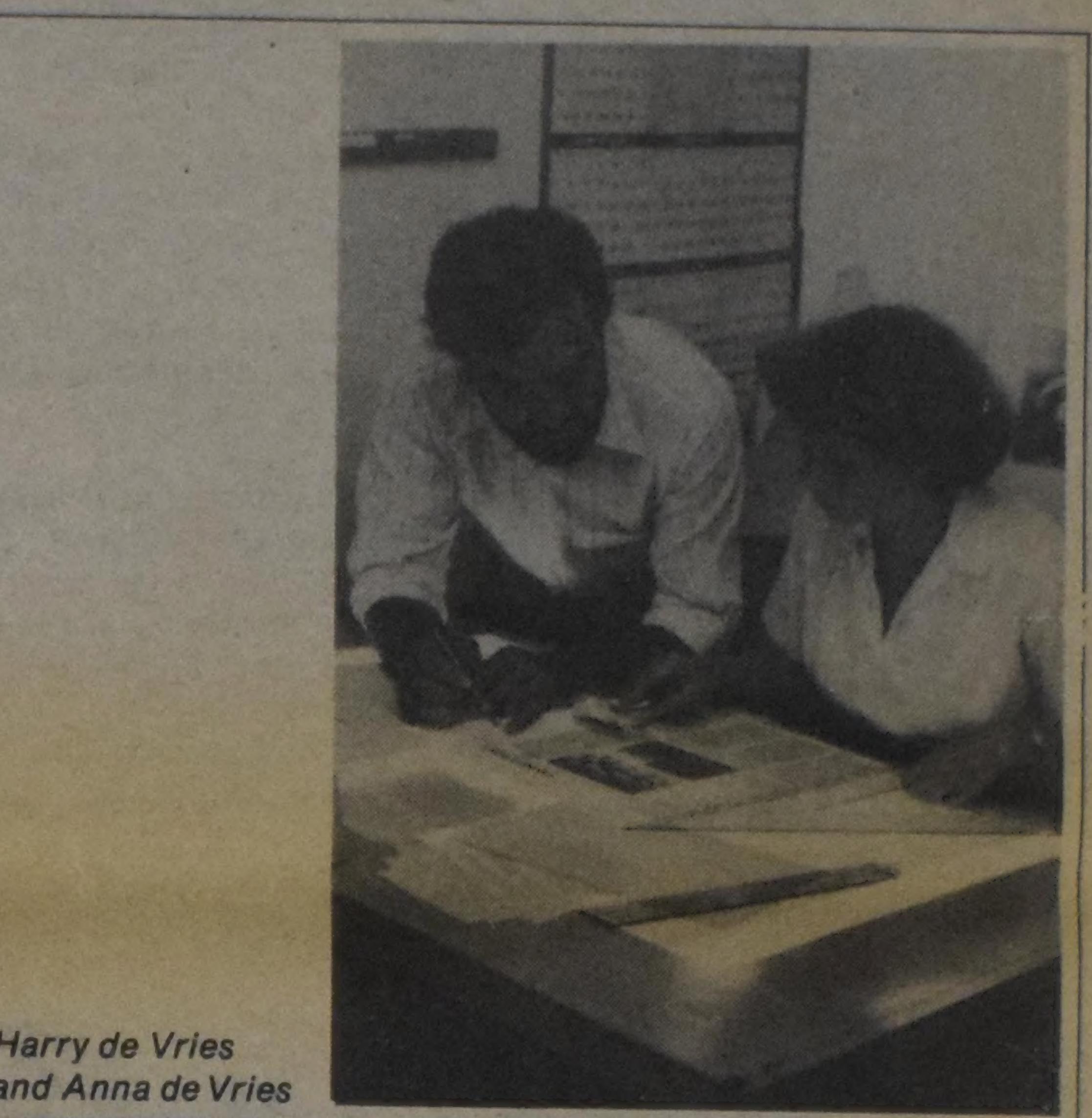
chat or C.C. business. Calvinist Contact starts with the morning mail. Articles come in that way, along with subscription renewals and advertisements. The regular C.C. business is handled quickly and efficiently by the staff but articles for the paper take a bit more time to look at, screen, throw out or save. The major articles or series are planned for weeks in advance. We try to publish the rest of the material as soon as possible so that it is not too old by the time it reaches your mailbox.

The Dutch language material is handled by Harry de Vries, simply because his Dutch is better than mine.

All the articles and advertisements are typeset by Jocelyn Langendoen on a computerized typesetting machine that efficiently spews out the material for the paper. The proofreading is often a joint project, handled by Helen Van Oostveen, Anje Buma and Anna de Vries. The corrections are made before the paper is laid out by Anna de Vries. Once the pages are



99 Niagara Street



Harry de Vries
and Anna de Vries

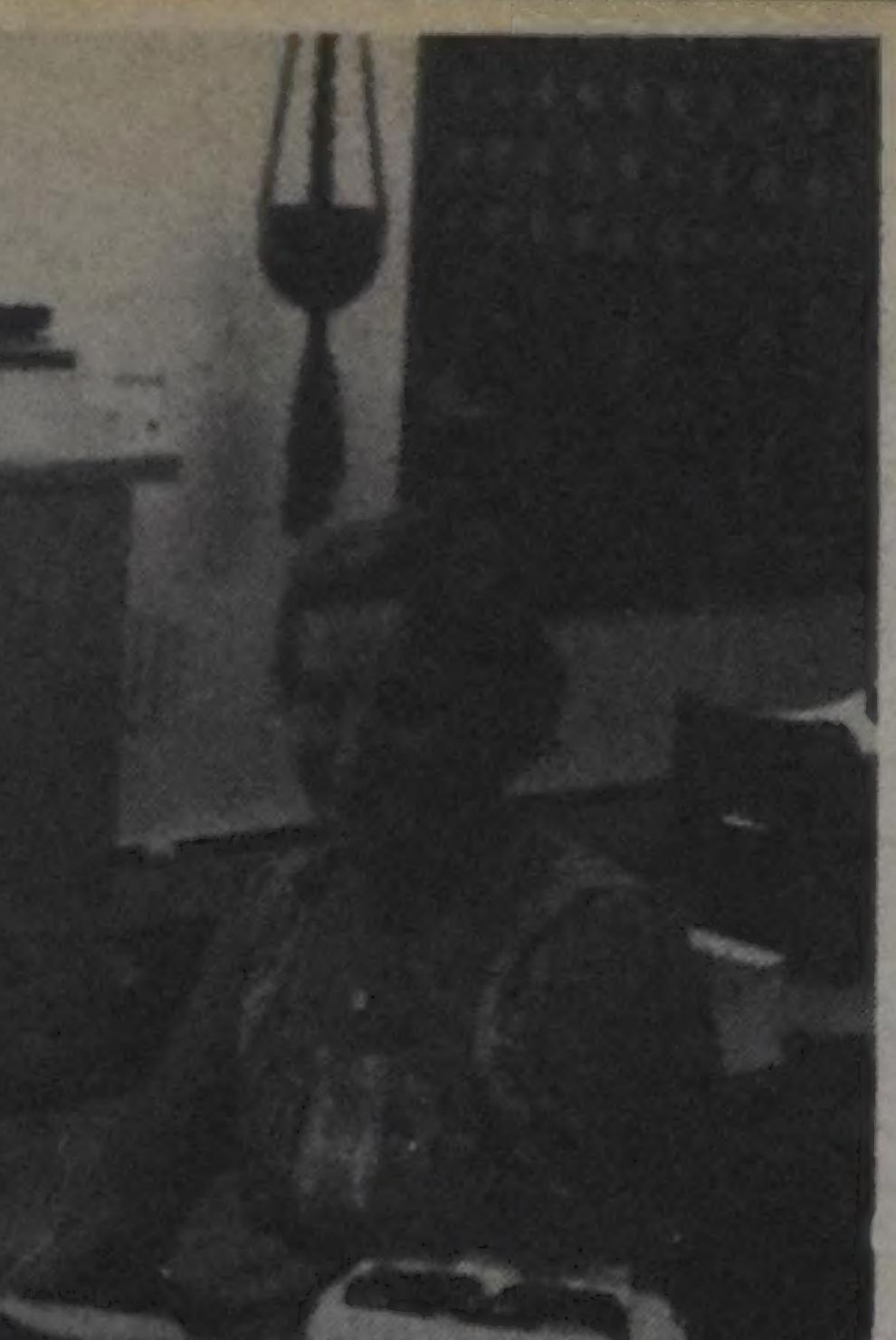
ready, they are again proofread and the finishing touches are applied.

The paper goes to the printers at noon each Tuesday. All 10,000 copies are delivered to us on Wednesday morning and by noon it has been addressed, sorted, bundled and bagged for the post office. That process is made efficient by use of a Xerox Mod IV Addresser. It can apply 7,000 labels in an hour ... and it sure beats licking.

The process goes on each week in a well-organized fashion. The staff, I'm sure,

enjoys the work. There is also the fellowship that we have as a staff. We get along well. We're all Dutch and that makes it easier for us to understand each other's moods. We begin each week with a half-hour get-together and devotions. We ask for God's blessing upon our work and we pray that the paper may be a blessing in some way for you.

This is a bit of our life. You have seen how we work here at Calvinist Contact. While our official home is here in St. Catharines, we feel very much at home as we lay on your living room tables.



Jenny Tigchelaar [left] and Anje Buma

the 45 miles to St. Catharines. One of them has since married and moved away but our veteran staff member, Harry de Vries, continues the daily trek by car. He shares the driving with sister-in-law Anna de Vries, our design person, who also lives in Hamilton.

Typesetter Jocelyn Langendoen travels 15 miles from Grimsby each day and I, living 12 miles away in Welland, also commute. Three staff members, Anje Buma, Jenny Tigchelaar and Helen Van Oostveen, live in the city. They are involved in accounting, circulation and advertising.

Calvinist Contact is part of Knight Publishing Limited, a fairly new company which simply took over the work by Guardian Publishing Co. The



Jocelyn Langendoen and Helen Van Oostveen [standing]



Wednesday Mailing

Channel magazine is community outreach

by Ben Vandezande

Mr. Vandezande is managing editor of Channel, produced out of the offices of Knight Publishing in St. Catharines.

Reaching out into our neighbourhood is no simple matter. Each of us feels the hesitation in talking with the neighbour about anything other than the weather, building fences, or our garden. And that is something we need a lot of practice in.

And so, on first glance, Channel magazine may appear to be just another substitute for that personal relationship and contact with the neighbour. But it isn't really.

Channel is a 24-page monthly magazine that is distributed free of charge to the same 10,000 homes in the Niagara Region each month. For five years now, Channel has been trying to share a Christian view of what life in society and our personal lives is all about. We want our neighbours to share in the rich insight of the Christian faith as that applies to

our life in schools, stores, in death, in celebration, in work, in play.

We have had to struggle very much with the level of difficulty of articles, what we would try to say and how to make the magazine pleasing in appearance. When you give out something free you have to work hard to get a place in people's homes.

The best compliment we could receive would be that Channel is read in the washroom. Because people feel that they will find something of interest that is not too long or difficult and yet challenging.

We try to cover most areas of life but in the past couple of years have switched to a thematic approach. In this way we can run a series of articles or stories on one general topic in order to get into a bit more depth so that people can recognize more clearly what we are saying.

And the beautiful thing is that there is genuine response. Each year we survey some 100 homes in person and the average regular readership has been 50 to 65 per cent for each year. So

people do read it. And that is where personal contact comes in. Channel is meant to be a "channel" which people can use to develop conversation and understanding further. That happens but we do need to work on that more.

It takes about 60 people to put out Channel each month: 20 for production and writing and 40 for distribution. That in itself brings more people into the act of sharing the task of spreading the meaning of God's Word for life.

We would not hold it up as a model. But we do share it with you as an attempt. Please feel free to send for a sample copy to us. Perhaps you would like to subscribe. Whatever you do, we hope you will also pray for this effort to make us a channel of God's peace.

Channel

Summer 1978



Please send me Channel

please send a sample copy (free) as pictured above
 please enroll me as a supporting subscriber (9 issues - \$5.00)

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Verlossing

Het was in het jaar 1676 toen de hulp van Michiel Adriaanszoon De Ruyter werd ingeroepen om een zestigtal predikanten, uit Hongarije afkomstig, te bevrijden. Ze zaten aan elkaar vastgeklonken op de galeien te Napels. Slavenarbeid was hun deel. Vijf weken nadat Michiel De Ruyter het verzoek ontving doemde een Hollands eskader voor Napels op. De "Zeven Provincieën" voorop. Aan boord van dit admiraalsschip werd aan de vice-koning van Napels de eis bekend gemaakt om negenendertig gereformeerde en twintig lutherse predikanten onmiddellijk in vrijheid te stellen, anders zouden de scheepskanonnen losbranden tegen Napels. De eis werd ingewilligd. Ze werden behoorlijk gekleed en ontvingen ieder honderd gouden geldstukken voor het verrichtte werk. Het Hollands eskader verliet de haven van Napels met zestig bleke, tot geraamten vermagerde mannen aan boord. Over het water klonk in het Hongaars: Dankt, dankt nu allen God, en Michiel De Ruyter zong in het Hollands mee.

Als u nu in de Hongaarse stad Debreczin zou komen, zou u daar nog een standbeeld vinden voor Michiel De Ruyter, onze Hollandse zeeheld, met de inscriptie: Salvatori, d.w.z. 'voor de verlosser'.

Verlossing, dat was het voor die gemartelde predikanten toen ze in vrijheid hun vaderland weerzagen en hun werk konden hervatten.

Verlossing, dat is een mooi Nederlands woord, een woord met een sonore klank. Je kunt haast niet onder woorden brengen wat het precies betekent. Het heeft een zekere gevoelswaarde. Een van onze Nederlandse dichters heeft eens geschreven: op de bodem aller vragen ligt der wereld zonde-schuld.' En het is voor de verlossing van die ellende dat ik even uw aandacht wil vragen.

Een verlossing, waarvan elke verlossing uit aardse moeilijkheden, een benarde positie, vijandelijke overheersing, zelfs van de galeien, slechts een zwakke schaduw is. Verlossing van zonde en schuld. Zonde, wat is dat? Er zijn heel wat woorden in de bijbel gebruikt om het begrip zonde weer te geven. Een er van is: dat u het doel mist dat God met u heeft. Dat u telkens weer mist.

U hebt in de kamer op het dressoir een mooie vaas, staan. Telkens zorgt u er voor dat er verse bloemen in staan. Uw interieur wordt er door versierd. Terwijl u bezig bent water in de vaas te doen, stoot u er tegen en hij valt op de vloer in duizend stukken. Er zijn mensen aan wie dan de kreet ontsnapt: wat zonde! En daar hebt u nu het oorspronkelijke begrip zonde. Die vaas mist nu zijn doel. Het is niet de bedoeling van een vaas om in gruzelementen op de vloer te liggen. Het doel is dat hij vol met bloemen de huiskamer opfleurt.

God heeft met de mensen een doel. Het doel van de mens is God zijn Schepper recht te kennen, Hem van harte lief te hebben, en met Hem in eeuwige zaligheid te leven, om Hem te loven en te prijzen. Een mens is er echter steeds naast. Hij mist het doel.

Zonde is dat wij in ons leven het doel dat God zich met ons heeft voorgesteld telkens te missen, en nooit helemaal zijn en leven zoals God het van ons vraagt. Onze zonde is dat we Gods wet overtreden, dat we te kortschieten in wat we goed proberen te doen en dat er ook nog heel wat is dat we hadden moeten doen en het niet gedaan hebben. Wat een zonden! Van die zonden moeten we verlost worden. Of liever, van de toorn Gods op al die zonden moeten we verlost worden. Verlossing, dat is het dat de wereld nodig heeft. Er is een blije boodschap: er is verlossing van Gods toorn door Jezus Christus. Dat is de boodschap van de bijbel. Die oude bijbel, die ons voorgeslacht trouwer las dan wij, en die wij ook weer dagelijks ter hand moeten nemen.

Als u zaken wilt doen en geld wilt lenen van de bank dan moet u een "endorser" hebben, zeggen we in Canada. Hij staat in voor uw geldelijke verplichtingen. En als u onverhooppt uw rekeningen niet kunt betalen dan kunnen uw schuldeisers bij uw borg terecht. En als uw borg betaalt dan wordt de rekening u nooit weer gepresenteerd. Uw schuld is verdwenen, slechts de dank aan uw borg blijft over. Hij heeft u van uw schuld verlost.

Dat is een beeld van wat de Here Jezus voor ons betekent. Hij is onze "endorser", onze Borg. Hij betaalt. En de schuldeiser in de hemel is niet langer boos op mij omdat ik niet betaalde, want de Here Jezus heeft voor mij betaald. Dat is verlossing. Een verlossing, die ons, omdat we in onze Borg geloven, tot gelukkige mensen maakt. We gaan geen standbeeld oprichten voor de Here Jezus, maar we kunnen wel ons leven aan Hem wijden, en zeggen: Salvatori, voor de Verlosser.

J.VanHarmelen.

Een nieuwe Grondwet voor Canada

door John Best, Parlementair Correspondent voor Canadian Scene

De federale regering heeft zijn programma om Canada in 1981 een nieuwe grondwet te geven in werking gezet. Het staat echter nog te bezien of het initiatief uiteindelijk succes zal hebben.

Een wet die momenteel door het Parlement wordt bestudeerd zou de tegenwoordige senaat vervangen door een Hogerhuis, House of Federation genaamd. De Hoge Raad van Canada zou erdoor worden gereorganiseerd. De provincies zouden een stem krijgen in de benoemingen tot het House of Federation zowel als tot de Hoge Raad, iets wat ze nu niet hebben.

De nieuwe grondwet zou ook een ingekapseld charter van rechten en privileges bevatten, taalprivileges inclus. Canada heeft wel iets dergelijks in de Bill of Rights, 18 jaar geleden goedgekeurd door het Parlement toen John Diefenbaker eerste minister was, maar die maakt geen deel uit van de grondwet.

Het wetsvoorstel dat nu bij het Parlement is zal ongetwijfeld een van de meest bestwist stukken wetgeving zijn die de regering van Prime Minister Trudeau ooit heeft geïntroduceerd. Dit werd nog onder-

streept toen op de dag dat het debat erover begon, de vroegere Minister van Defensie, James Richardson, de Liberaal verliet, en aan de overkant van het Lagerhuis ging zitten als een onafhankelijk lid. "Ik ben het zo grondig oneens met de voorstellen van de regering dat ik niet langer met een rustig geweten aan deze kant van het Huis kan zitten", zei de heer Richardson, voordat hij de regeringszetel verliet.

De heer Richardson, Parlementslid voor Winnipeg South verliet in 1976 het Kabinet uit protest tegen het regeringsbeleid dat aan de Franse taal grondwettelijke garanties wil geven. Hij blijft zich fundamenteel verzetten tegen de motie van twee officiële talen in Canada - Engels en Frans.

In de tijd nadat hij uit het Kabinet is gegaan heeft de heer Richardson een beweging georganiseerd die "Canadians for One Canada" heet, en die van oordeel is dat Canada een partnership is van "alle Canadezen" en niet alleen een partnership van de rassen die Canada gesticht hebben. Men is ook van mening dat "Canadezen vereind moet zijn door een gemeenschappelijke taal en tegelijkertijd het gepast gebruik van alle minderheidstaal moet respecteren."

Het Grondwetsvoorstel dat de vorige maand aan het

Lagerhuis werd voorgelegd was een vervolg op een "white paper" van de regering dat het plan bevat om de Grondwet in twee etappes te vernieuwen en hem binnen 3 jaar naar Canada te brengen.

De strategie van de regering is om eenzijdig te werk te gaan in zaken die men acht uitsluitend onder federale jurisdictie te vallen. Daarom heeft zij het huidige wetsvoorstel gedaan, dat zij halverwege het volgende jaar aangenomen wil zien.

Waar het kwesties betreft die buiten het exclusieve domein van de regering liggen, zoals een nieuwe machtsverdeling tussen het federale gezag en de provincies is de regering van plan in overleg met de provincies te handelen.

Vele politieke waarnemers hier zijn van mening dat er wel een wonder moet gebeuren als de heer Trudeau al zijn plannen verwezenlijkt wil zien.

Een wetsvoorziening die zeker heel wat deining zal veroorzaken is die welke bepaalt dat er een meerderheid van Engels-sprekende zowel als Frans-sprekende afgevaardigden in beide Huizen voor nodig zal zijn om maatregelen goed te keuren die van betekenis worden geacht te zijn op het gebied van talen. Dit raakt aan de kern van de altijd netelige kwestie van taalrechten in Canada.

PERSOVERZICHT

door Carl D. Tuyl

• De kosten van ons levensonderhoud zijn alweer flink gestegen. Vooral fruit en verse groente werden aanzienlijk duurder. De jaarlijkse inflatie staat nu op bijna tien procent.

• Na een paar dagen van betrekkelijke rust was het van de week weer volledig mis met de Amerikaanse dollar. De koers van de Amerikaanse munt zakte bijna overal in Europa tot nieuwe dieptepunten, zelfs ten opzichte van de Italiaanse lire en het Britse pond sterling. Touristen kregen Fl. 2.08 voor de dollar op Schiphol. Dat heeft de kosten van een kopje koffie op die vluchten tot ongeveer een dollar gebracht.

• Het konklaaf van kardinalen gaat in de komende week de keuze voor een nieuwe Paus beginnen. De vergaderzaal waar de verkiezingen gehouden zullen worden werd van de week geïnspecteerd voor de aanwezigheid van geheime afsluisterapparaten. Wel een teken des tijds.

• In Memphis, Tenn. zijn zowel de brandweer als de politie gelijktijdig in staking gegaan. Er ontstond een golf van anarchie in de stad waarvan natuurlijk vele misdadige elementen gebruik maakten. Zelfs de staken brandweerlieden zouden zich schuldig hebben gemaakt aan het stichten van brand op vele plaatsen. De in het nauw zittende burgemeester riep de Nationale Militie in. Ze zijn nu eindelijk weer aan het werk.

• Japanse en Chinese functionarissen hebben de laatste hand gelegd aan de door meningsverschil jarenlang opgehouden vredes- en vriendschapsverdrag tussen Peking en Tokio.

• Syrische troepen van de Arabische vredesmacht in Beiroet hebben de rechtse milities gewaarschuwd wegens herhaalde schendingen van de overeengekomen wapenstilstand. Een belangrijke Libanese minister hekelde voorts de Verenigde Staten omdat Washington te weinig druk op Israel uitoefent om te bewerkstelligen dat het Libanese leger in het zuiden langs de grens met Israel zijn posities kan innemen.

• In Griekenland is er op de parlementaire dagorde een wetsontwerp dat voor het eerst in de Griekse geschiedenis de vrije seksuele relaties tussen twee volwassen mannen strafbaar stelt.

• Roemenië en Joegoslavie zullen deze maand China's premier Hua Kuo Feng ontvangen. Beide landen hebben uitgesproken dat Hua's bezoek aan de Balkan niet bedoeld is om Moskou te irriteren, hetgeen wel ijdele hoop zal blijken te zijn.

• In een nogal opzienbarende manœuvre heeft het Franse Peugeot - Citroen concern de Chrysler productie van automobielen in Europa overgenomen voor het zachte prijsje van 230 miljoen dollar, alsmede vijftien procent in het aandelen kapitaal van Peugeot-Citroen.

Lezers Schrijven:

Crematie of begraven, het maakt niks uit

Geachte Redactie:

Ofschoon wat laat, toch zou ik graag nog even willen terugkomen op Rev. Koolstra's artikel: "Crematie en begrafenissen — christelijk of heidens" in het Maart 10, 1978 nummer van Calvinist Contact. Persoonlijk heb ik veel over deze dingen nagedacht met als resultaat dat ik alsnog mijn zoon, die dokter is, opdracht gegeven heb dat ik na mijn dood gecremeerd en niet begraven wil worden.

Op het eerste gezicht lijkt het verschil tussen begraven en cremeren nogal fundamenteel. Immers, bij begraven wordt het lichaam aan de schoot der aarde toever-

trouwd, terwijl het bij cremeren met vuur wordt vernietigd. In beide gevallen wordt het echter aan de natuur ter recycling teruggegeven, overeenkomstig het onverbiddeelijke Bijbelse woord: stof zult gij, en tot stof zult gij wederkeren.

Een bijkomend feit is dat tegenwoordig graven, vanwege het nijpende ruimtegebrek in en rondom de steden, dikwijls al binnen 17 jaar opgeruimd worden als de grafrechten door de nabestaanden niet meer voldaan worden. Het skelet wordt dan tot beendermeel verwerkt. Dat wil zeggen: komt achteraf alsnog met vuur in aanraking.

Persoonlijk vind ik het alsmaar betalen van ("eeuwigdurende") grafrechten door de nabestaanden weggegooid geld, gezien de noden van deze wereld.

De belangrijkste vraag is evenwel: Is het bovenstaande Bijbels? Ik geloof van wel. In Bijbelse tijden was de aarde spaarzaam bevolkt en brandstof schaars. Thans is het echter juist omgekeerd. De aarde telt momenteel ongeveer 4 miljard inwoners. Aan- nemende een gemiddelde mensenleeftijd van 50 jaar betekent dit dat met de bestaande wereldbevolking per jaar ongeveer 80 miljoen graven gedolven zouden moeten worden — met alle

hygiënische en ruimteproblemen daaraan verbonden. In Nederland gold lange tijd het crematorium van Driebergen-Westerveld als een buitenbeentje, opgezet door mensen die een loopje met het goddelijk bestel trachten te nemen. Vandaag aan de dag is dat al lang niet meer de gangbare opvatting. Nederland telt thans maar liefst 17 crematoria — en nog is dit het einde niet!

Paulus schrijft dat we de tijd moeten uitkopen. Wat we doen en laten in ons leven, dat is het belangrijkste, want dat bepaalt onze toekomst uiteindelijk. Of zoals de Vlaamse priester-dichter Guido Gezelle het zei: Te sterven is het niet,

maar hoe men heeft geleefd dat aan de bitt're dood die bitt're smake geeft.

Het mysterie van de dood legt ons allemaal een onverbiddelijk zwijgen op. En dat is maar goed ook: dan komen anderen ook eens aan het woord! Maar onze capaciteit tot horen blijft blijkbaar latent bewaard. Want eens zullen we allen het geluid van de bazuin horen, — om 't even of we begraven dan wel gecremeerd zijn geweest. "Uw doden zullen leven", profeteerde Jesaja (26:19). Dat wil zeggen: het effect van of begraven of cremeren zal eens *totaal* ongedaan worden gemaakt!

Bruce Bokhout

De Gezinswet in Ontario herzien: Uw nieuwe Rechten

(Canadian Scene) — De nieuwe wetgeving ter wijziging van de gezinswet in Ontario heeft de rechten en plichten van ieder die in Ontario woont drastisch veranderd.

Echtelijk bezit

De oude wet schreef het eigendom van echtelijk bezit toe aan de partner die ervoor had betaald. In een groot aantal conventionele huwelijken betekende dit dat de man alles en de vrouw niets bezat, omdat zij geen inkomen had om bezittingen mee aan te schaffen. Er was nooit erkenning van de bijdrage van de vrouw in de vorm van de huishouding en de verzorging van kinderen. Bijdragen aan gezinsvakanties en verterbare artikelen werden ook niet erkend. De openbare opinie heeft zich uitgesproken ten gunste van een gezamenlijk eigendom van man en vrouw, ook waar de bijdragen van één van de echtgenoten niet van financiële aard waren.

De nieuwe wet beschouwt echtelijk bezit als "gezinsbezittingen". Dat wil zeggen dat een huis, een auto, huissraad, een boot — alles wat een gezin gezamenlijk gebruikt voor onderdak of voor doeleinden van vervoer, studie, ontspanning, omgang met anderen, cultuur — gelijk verdeeld zullen worden als goederen die aan beide partners toebehoren, als het huwelijk mis gaat.

De rechtbank kan deze gelijke verhoudingen veranderen ten gunste van de man of de vrouw, of het echtpaar opdracht geven indien nodig andere eigendommen, zoals aandelen in zaken, te verdeelen, om in een speciaal geval oneerlijkheid te vermijden.

Dit systeem is alleen van kracht als het echtpaar geen huwelijkscontract heeft waarin duidelijk wordt omschreven wat elk van de partners mag behouden als het huwelijk ontbonden wordt.

Het systeem van gezins-

eigendommen geldt alleen zolang zowel de man als de vrouw in leven zijn, en uitsluitend wanneer het huwelijk wordt ontbonden. Zolang het huwelijk duurt, kunnen de echtgenoten met hun eigen bezittingen doen wat ze willen, behalve met de echtelijke woning.

Allmentatie

Onder de nieuwe wetgeving kan de rechter, na de leeftijd, gezondheid en financiële situatie van het echtpaar te hebben bestudeerd, elk van de partners opdracht geven de ander te onderhouden, en bepalen voor hoeveel. De allmentatie-kwestie wordt beoordeeld naarmate het nodig is, niet afhankelijk van wie verantwoordelijk is voor het overspel, de wredeheid of de verlating die aan de ontbinding van het huwelijk vooraf kunnen zijn gegaan. In de grond van de zaak is het principe van de wetgeving dat zolang een van de partners behoeft kan aantonen en de ander kan betalen, allmentatie betaald moet worden.

Een man of vrouw kan artikelen die voor het levensonderhoud noodzakelijk zijn tegen het krediet van de ander kopen, hoewel beiden wettelijk verplicht zijn de rekening te betalen. Dat recht loopt af als de partners gaan schelden of als een van beide de krediteuren laat weten dat hij of zij niet langer verantwoordelijk is voor de schulden van de ander.

Ouders moeten hun kinderen onderhouden totdat zij 18 jaar zijn, tenzij het kind 16 jaar of ouder is en zich aan het toezicht van zijn ouders onttrekt. Als een kind trouwt voordat het 16 jaar is, wordt de verplichting tot onderhoud door de ouders automatisch opgeheven.

Er is bijstand beschikbaar voor bultenechtelijke kinderen, zowel als voor kinderen die uit wettig getrouwde ouders geboren zijn, en voor kinderen die door iemand in

huis zijn genomen en als een lid van het gezin opgevoed.

Als een schuldeiser een minderjarige vervolgt om betaling te verkrijgen van schuld, opgelopen door de aanschaf van levensbehoeften, kunnen de ouders van de minderjarige ook aansprakelijk zijn, als zij verantwoordelijk zijn voor het onderhoud van die minderjarige.

De echtelijke woning

De nieuwe wetgeving heeft weduwgoed afgeschaft, het oude recht waarbij een vrouw aanspraak had op een levenslang aandeel in een derde van het onroerend goed van haar man na zijn dood. Weduwgoed is vervangen door wetten die de rechten van beide echtelieden op de echtelijke woning beschermen.

Elk van de partners kan een opdracht van de rechtbank aanvragen tot het bezit van het echtelijke huis en wat er in staat, zonder in aanmerking te nemen welke van de partners de wettige eigenaar is, of dat het huis een huurhuis is of niet. Maar voordat de rechtbank een dergelijke eis ultijsprekt moet hij ervan overtuigd zijn dat ultijsluitend financiële steun onvoldoende zou zijn.

Huwelijkscontracten

Een echtpaar kan in een huwelijkscontract omschrijven wat hun eigendomsrechten, hun verplichtingen tot allmentatie en hun verantwoordelijkheden bij de opvoeding van de kinderen zullen zijn gedurende het huwelijk, als een van hen overlijdt of wanneer zij uit elkaar gaan of schelden. Een rechtbank mag echter een contract wijzigen als het op frauduleuse wijze of onder dwang of ongewenste invloed is samengesteld, als de voorzieningen erin niet het belang van een kind dienen, of als de voorzieningen wat betreft allmentatie onbillijk zijn.

Een man en een vrouw die samen wonen maar niet met elkaar getrouwde zijn kunnen

een samenwonings-contract tekenen, en dat is net zo iets als een huwelijkscontract.

Een huwelijkscontract of een samenwonings-overeenkomst kunnen niet het recht beperken dat een echtgenoot heeft om in de echtelijke woning te wonen of zeggenschap te hebben over de verkoop ervan.

Huwelijkscontracten moeten uitgeschreven worden en in de aanwezigheid van ten minste één getuige worden ondertekend.

De Wet ter Herziening van de Kinderwet

De nieuwe wet ter herziening van de kinderwet schaft de status van onwettigheid af. Alle kinderen hebben nu voor de wet dezelfde rechten, of ze al dan niet binnen een huwelijk zijn geboren.

Het is nu mogelijk om een verklaring van het gerechtshof te verkrijgen dat iemand het kind is van een andere bepaalde persoon, als zo'n verklaring nodig is om een meningsverschil op te lossen.

De Huwelijkswet

De nieuwe huwelijkswet schrijft voor dat personen van 16 of 17 jaar oud toestemming van beide ouders moeten hebben om te kunnen trouwen. Onder de 16 jaar is trouwen niet toegestaan.

Niet-kerkelijke huwelijks-

bevestigingen kunnen worden voltrokken door rechters of door daartoe aangewezen "Justices of the peace".

De Wet ter Herziening van de Successiewet

Deze nieuwe wet bepaalt de rechten van overlevende echtgenoten en andere familieleden in geval van overlijden van een familielid.

Als iemand sterft zonder een testament na te laten, ontvangt de overlevende echtgenoot de eerste \$75.000 van de nalatenschap plus een deel van wat er daarna nog over is.

Als de overledene een testament heeft nagelaten, ontvangt de overlevende familieleden wat het testament aangeeft dat hun toekomt. Als dit echter niet voldoende is, kunnen zij bij een rechtbank een grotere portie van de nalatenschap aanvragen.

Exemplaren van dit pamflet en een boekje met een meer gedetailleerde uitleg van de nieuwe wet, en ook een exemplaar van de "Family Law Reform Act 1978", kunt u krijgen bij: Communications Office, Ministry of the Attorney-General, 18th Floor, 18 King Street East, Toronto M5C 1C5; of bij: Publications Centre, 5th Floor, 880 Bay Street, Toronto, M7A 1N8.

Als U gaat verhuizen

In de Talmoeid, de in de vijfde eeuw na Christus afgesloten en vastgelegde Joodse uitleg en uitwerking van de wetgeving van het Oude Testament, staat dat een Jood zich alleen mag vestigen op een plaats, waar een synagoge staat en een dokter werkt....

In onze samenleving wordt naar die dokter nooit gevraagd, immers op iedere plaats is een huisarts beschikbaar....

Vragen de verhulzenden in Nederland of er in hun nieuwe

woonplaats een Godshuis is?

Dat voorschrift uit de Talmoeid is het serieus overdenken waard.

Want er is meer tussen hemel en aarde dan een leuke baan en een prettige huis.

Er zijn zelfs belangrijker dingen tussen hemel en aarde dan die leuke baan en dat prettige huis.

En leven en geloven doe je als mensen samen.

Friesch Dagblad [28.6]

Gemeente Velsen

de levens geschiedenis van Pieter Vermeylen

door Gé Verhoog

26

"Hoe meer hoe liever," bericht Alfred. Hij klopt met zijn vingers op het juist dichtgeklapte boek: "Dit is m'n pofboek, meester, ik wilde wel, dat ik het geld in m'n handen had."

"Wordt er niet regelmatig op pay-dag betaald?"

"Was dat maar waar," zucht Alfred "werkelijk; er wordt genoeg verdien, maar die drankzucht! Het geld gaat eerst naar de kroegbazen en de danstenten, zodoende krijgen de vrouwen weinig en ik vaak niets."

"Laat u hen niet eerst de oude schuld betalen voor u nieuwe schulden boekt?" Franklin haalt de schouders op. "Als ik dit zou doen, ben ik er zeker van dat ik met zo'n systeem alle mensen tegen mij krijg en men nooit iets zal betalen. Och, er zijn vrouwen die met elk dubbeltje dat ze over hebben, mij komen afbetalen maar meerderen vrouwen denken: Alfred heeft een grote winkel en heeft geen geld nodig." Hij lacht bitter: "Alsof ik zonder geld mijn zaak kan drijven! Daarbij komt nog, dat de pofkanten niet altijd het hoognodige kopen, nee, ze nemen bonbons en luxe stukken zeep — eigenlijk is mijn zaak een liefdadige instelling..." Hij staart in gedachten naar de zandtreintjes, die gillend en puffend voortdribbelen over de smalle dijk.

"Nee meester, toen ik hier kwam dacht ik een goede zaak op te bouwen, hier worden nieuwe dingen gebouwd, dus zag ik een kans, maar ik ben waarschijnlijk te vroeg begonnen — later misschien? In elk geval: als het kanaal gereed is of eerder, wie zal het zeggen, vertrek ik naar Engeland, ik voel me hier niet happy; deze mensen begrijp ik niet."

De meester praat graag met Franklin; ze staan voor dezelfde problemen. "Ik zie liever niet in de toekomst," zegt hij, "elke dag heeft genoeg aan zijn eigen kwaad en het is vaak deprimerend met dit volkje om te gaan. Toch is er ook veel goeds te vinden —"

Franklin lacht even. "Als u die gedachten niet had, zou u het hier niet uithouden."

De meester schuift de strooppot naar hem toe. "Vul deze, ik durf niet zonder stroop thuis te komen."

Nu lacht Alfred voluit. "Uw vrouw is niet het type van de heibewoners; ik bewonder haar — hoe kan een vrouw met zo'n instelling het hier prettig vinden!"

Hij trekt de grote la met stroop open, die zich onder de toonbank bevindt, zet de nog lege pot op de weegschaal; handig draait hij de houten lepel in de stroop en laat deze met een dunne straal in de pot lopen tot het gewicht is bereikt.

"Wij hebben ook niet kunnen bevreden wat ons te wachten stond," bekent de meester, "het was inderdaad zo, dat de helft ons niet is aangezegd, maar het is werk in Gods Koninkrijk en dat zegt ons genoeg. We kregen deze post en zullen zo lang mogelijk op onze post blijven."

"Kijk eens meester; overal is iets goeds te vinden, maar men moet toch wel een ras-optimist zijn om het hier te kunnen vinden met de gedachte: er komt iets goeds uit dit volk en deze streek. Wat voor mensen zijn dit! Erger dan beesten. Geen zeden en normen, ze leven als zwijnen in het vuil; wat is er voor menselijks te vinden in hun dagelijkse vechtpartijen met messen en jenever-gezwel? Bedrog en diefstal?" Hij laat de kleverige lepel in de lade zakken aan de koperen haak, schroeft het deksel op de strooppot: "Als je blijft. 'De meester betaalt.' Toch vind ik het niet nodig te wanhopen," zegt hij,

"ik zie een taak en mijn vrouw eveneens — waarom zullen we werken om succes te zien? Doen wat onze hand vindt om te doen, dat is beter."

"U gelooft in de mensen," verwondert Alfred zich, "nu, u hebt meer geloof dan ik en hun geloof is: liederlijk zijn, alles mag om zichzelf te bevoordelen, stelen en stropen en roven en drinken, wat kunnen wij daar tegen uitschrijven? Bovendien: de tijd is te kort: als het kanaal gereed is, zal alles wegtrekken en de ellende verplaatsen."

"Hoe lang zou het nog duren?"

Franklin ziet schattend naar buiten. "We leven nu achttien-honderd-negen-en zestig — het eerste gedeelte van het kanaal en de sluizen zijn in wording; ik vermoed dat ze met een jaar of twee aan het baggeren toe zijn; dit betekent dat het droge zand is weggespit en men de waterlijn geheel heeft bereikt, zodat de baggermolens de vaargeul verder kunnen uitdiepen; het baggeren zal wel een jaar of drie duren, dan is het laatste uitgespit en het kanaal zichtbaar. Het zal dan wel achttien-honderd-vijf-en-zeventig-zijn — dan het bouwen van loodsen en kantoren, het proefvaren, het probleem van de bergen zand die opgespit zijn — wat een arbeid staat nog te wachten... Het zal vele jaren duren."

"Het opgespitte zand kan gebruikt worden om het Wijkermeer te dempen," verzint de meester.

"Wie weet! Bovendien kan Amsterdam altijd zand gebruiken, dat zwemt in het water. Maar wat het graven betreft: als eerst het stuk tot Westzaan maar gereed is, dan hebben we een stuk kanaal met sluizen en havenhoofden. Apropos, hebt u gehoord welke pech ze hebben met de bouw van de pieren?" De meester schudt het hoofd. "Hoe zou ik dat weten?"

Alfred Franklin wijst naar de betonfabriek in de nabijheid van het kanaal in wording. "Daar worden de betonblokken gemaakt voor de pieren. Eerst pastte men de methode toe die wij in Dover hebben gehad: in het zand een laag betonblokken en daarop een zware muur van dezelfde blokken waarop de pier zou verrijken. Wel, dat ging in de stevige Engelse kust wel goed, maar jullie Hollandse duinzand is zo beweeglijk en onberekenbaar, dat men sinds kort een andere methode is gaan toepassen: er komt een laag, een stortlaag van bazalt ter dikte van een meter; deze laag ligt ingesloten tussen een laag van betonblokken en hierop wil men de uit betonblokken samengestelde muren optrekken tot de pier bestaat. 't Is simpel."

De meester heeft vol interesse geluisterd. "Ja, 't is simpel," herhaalt hij, "maar daarom juist vaak zo wanstaltig moeilijk. Hoe komen die zware betonblokken op de pieren?"

"Wel, ze zijn zo gelukkig enige door stoom aangedreven cyclinders voor de menging van beton te bezitten, zo ontstaan de blokken. Het vervoer komt langs de noordzijde naar het strand, langs een werkspoor, dat naarmate de pier vordert, steeds verlengd wordt. De houten stellages om die blokken te verwerken, bevallen niet omdat de storm deze voortdurend wegslaat, men wil nu kranen plaatsen die de blokken opnemen en laten zakken." Franklin ziet door de ramen naar de kanaalwerken in de verte. "Menselijke berekeningen waar ik respect voor heb, maar de natuur is vaak sterker en grilliger; een storm kan het werk van jaren vernielen en dan maar weer een andere methode toepassen."

"Die pieren moeten er beslist komen?"

"Zeer beslist. De stredammen zijn nodig voor een rustige vaart van de grote schepen, het binnenvaren vanuit zee in

het kanaal. De pieren omsluiten uiteindelijk de buitenhaven."

De meester staat van de bank op. "We zullen het nog een tijdlang hier moeten uithouden," zegt hij glimlachend, "maar toch is alles groots van opzet en puur interessant. Wat denkt u, het mensenvernuft, de ingenieurs en technici, allen die met hun hoofd en verstand hieraan meeënwerken, zullen die steeds een eenheid vormen met de handarbeiders, de mensen die hun ideeën tot werkelijkheid maken?"

Franklin schudt het hoofd. "Ik reis nu allang met de Engelse Kanaalmaatschappij mee om ze door mijn winkel van voorraden en levensmiddelen te voorzien maar steeds weer zie ik dat er van samenwerking tussen de bazen en arbeiders geen sprake is. Tegenweer en tegenzin, te kort schieten aan inzichten van beide kanten. De hoofdwerkers staan wel eens op een te groot voetstuk, maar de handwerkers denken vaak veel te veel dat zij het heft in handen hebben."

"Men moet samenwerken," zegt de meester, "samen kan men veel volbrengen." Meester Vermeulen weet niet dat hij met het woord 'samen' de basiszin uitsprekt waar het latere gigantische Hoogovenbedrijf de verhouding hoofden handarbeiders in zal gaan uitspreken. Het juiste woord!

"Elkaar verstaan is moeilijk," zegt Franklin, "vooral met deze mensen; ze zijn opgegroeid zonder normen, zonder enige beschaving en hoe kunnen wij hun inzichten keren en veranderen? Ze hebben een doel: hun lusten uitleven en drinken, want het leven zegt hen niets. Ze werken alleen om de borrel."

"Er komt een klant aan," zegt de meester. Een vrouw klimt de stoep op; ze heeft een jak aan van graue wollen stof die overal is gerafeld, een zwarte doek om de magere schouders en stug piekhaar om het vale gezicht met de stekelige ogen.

"Pond suiker," zegt ze kortaf, "en een beetje vlug."

"Waarom zo'n haast," grapt de meester.

De vrouw ziet hem als een nijdige spinnekop aan. "Omrede die kerel van mijn direct thuis komt, daarom. Als ik niet thuis ben gaatje naar de kroeg en..." Ze houdt plotseling op. Met wijdopen ogen staart ze naar buiten waar een kennelijk dronken echtgenoot tegen de deur staat te lallen - ze vloekt grof.

"Istie nou al zat, heppie niet gewerkt, die zatlap, die -" Ze rukt de deur open en voor de man weet wat er gaat gebeuren smijt ze de zak met suiker in zijn gezicht. "Daar, zuiplap!" krijs ze. "En waag het niet thuis te komme, ik zal je met een end hout je stomme kop inslaan, dat zal ik!" Woedend gaat ze terug, de man verdwaasd in de suiker achterlatend. Voor de toonbank gekomen zegt ze: "Pond suiker."

Franklin heeft weer een pofklant: hij boekt twee pond suiker voor deze vrouw. "Je ziet waar me cente blijve," snauwt ze, "ik mot suiker hebbe -"

"U houdt het hier ook geen tien jaar uit," voorspelt Franklin de meester, die naar huis terug gaat.

"De tijd zal het leren," zegt de meester.

Hij wandelt naar huis terug; het gesprek met Alfred voelt hij als een wonderlijke verkwijking en weer dringt die vraag naar voren: kan ik dit leven volhouden zonder mensen om mij heen waar ik eens echt mee kan praten? Ieder mens heeft daar behoefte aan - kan hij verder zonder een preek op zondag te horen? Alles schijnt op hem neer te zullen komen; alles moet van hem uitgaan en wie is hij om zoveel van

zich te doen uitgaan?" "God in de hemel is machtig om een arm, dom mensenkind kracht te geven", denkt hij. "Nee, uit mezelf kan ik niets, maar iedere dag begint opnieuw met goedertierenheid van God, dat staat in de bijbel en ik ondervind het dagelijks - waarom zal ik me dan zorgen maken?"

Hij loopt over de stoffige weg; in de verte ziet hij enkele boerderijen als het ware in de grond weggezakt. Ze zijn laag gebouwd en er is veel hout en riet om het verval tegen te gaan, maar de boer is tevreden met het kleine stuk land dat zijn eigendom is. De heer Bik en de heer Arnold, die veel boerderijen in eigendom hebben, zijn zeer billijk. Zal het oude middeleeuwse dorp Velsen, dat door de kanaalgraving uit zijn rust is opgeschrikt straks weer inslaan? Of zal het meegeleid worden in de vaart van handel en economie? Zal het kunnen blijven bestaan?

De meester is er van overtuigd dat het kanaal brede gevolgen zal hebben; er zal een handelsgeest over de Breesaap gaan waaien. Is de Hollandsche IJzeren Spoorwegmaatschappij niet reeds bezig met het bouwen van een station tussen Velsen en de Heide, zodat de trein kan stoppen in Velsen op de lijn Haarlem-Uitgeest? Dat zal een geweldige vooruitgang betekenen; nu is het eerst naar Beverwijk wandelen om daar de spoorlijn naar Haarlem te nemen. Als het station in Velsen lukt, bespaart dat een geduchte wandeling, want Beverwijk ligt wel aan de horizon, maar de afstand is bedriegelijk en de wegen slecht.

De meester verliest zich graag in toekomstbeelden, maar hij komt snel tot de werkelijkheid als hij langs een keet wandelt waar een vrouw achter het wasbord staat te schrobben.

"Ha, de meester," roept ze, de dikke handen aan het haveloze schort afvendend, "wou u naar mijn toe?"

De meester is blijven staan, ziet de was die ze aan het doen is: vodden. O, die drank, niemand behoeft zo in vodden te gaan. Hij tracht zich te herinneren wie deze vrouw is, en meteen herkent hij de keet van Hannes, de man met de zere voeten in de Engelmundusbeek. Hannes met zijn kinderschaar waarvan Truitje zijn ijverige leerling is - dan is deze vrouw IJda.

"Meester kent ons Truitje wel," begint de vrouw, "ze is nou oppassen bij de mevrouw van Waterland, dan verdient ze een paar cente en die ken ik best gebruiken! Hannes is niet de ergste zuiplap van de Heide, maar hij brengt toch heel wat naar de kroeg..." Ze is op de rand van een kapotte stoel gaan zitten en veegt steeds met de punt van haar rok over haar glimmende gezicht.

"Hannes?" vraagt de meester, "ik meende dat hij niet dronk en liever thuis bleef." Hij ziet rond: een ordeoze bende in de ruimte die als schuurtje dienst doet, dan de open keet met versleten beddegoed tegen de wanden; dat zullen de bedden zijn - voorts de wankele tafel die kennelijk van wrakhout in elkaar is getimmerd. Op de tafel een aantal gebrosten koppen, de meesten zonder oor en een koffiekan die er als verdwaasd tussen staat.

IJda knikt wat triest. "Hannes is een beste man, maar hij gaat zo vaak naar Hein en dat deed hij eerst nooit; zou de meester weten hoe dat komt?"

De meester ziet haar verwonderd aan, nee, een echte Heilaar is deze IJda niet, ze heeft wel aanleg het te worden. Hij breekt haar spanning met een vrolijke lach. "Kom, kom, IJda, dat zie je zelf wel; als ik Hannes was bleef ik ook niet thuis, want wat is het hier een rommel en wat heb je het ongezellig, zo houd je geen man thuis!"

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CALVINIST CONTACT

99 NIAGARA STREET
 ST. CATHARINES, ONT. L2R 4L3

Births

DOEK: We are thankful for the beautiful gift from the Lord, the Creator of Life. The name of our first born is: PETRA AALTJE JANTIEN, born August 10, 1978. She is the first grandchild for Mr. & Mrs. G. Keep of R.R. #2, Newmarket, Ont., and the first grandchild for Mr. & Mrs. G. Doek of Bargeroosterveld (Dr.), Holland. Proud parents are Piet and Greta Doek, Vleerackers 90, Emmen-Angelst (Dr.), 7824 NR, Holland.

FEDDES: John and Jane thank God for the safe arrival of their daughter JUANITA, born August 8, 1978. Third grandchild for Mr. & Mrs. J. Feddes of Dundas and 6th grandchild for Mr. & Mrs. J. Vander Hout of Waterdown.

KNETSCH: With joy and thanks to God, Andy and Evelyn happily announce the birth of their first child, a daughter, JUDY MELISSA, born on July 29, 1978. First grandchild for Mr. & Mrs. Hank Knetsch of Orono, Ont. A third grandchild for Mr. & Mrs. John Benjamins of Blyth, Ont. A great grandchild for Mrs. C. Daveling of The Netherlands. Andy and Evelyn Knetsch, Box 283, Drayton, Ont., N0G 1P0.

LUBBERTS: Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. Psalm 127:3. With thankfulness to God, we John & Dianne Lubberts (nee Hoftyzer) are happy to announce the birth of our fourth child, QUENTIN JOHN, born August 10, 1978. A healthy little brother for Brent, Sophia and Nataschia. Happy grandparents are Mr. & Mrs. B. Lubberts (Hannon) and Mr. & Mrs. J. Hoftyzer (Trenton). 10 Leneck Ave., Brampton, Ont., L6X 2A7.

MOESKER: With praise and thankfulness to our Lord for His steadfast love, we joyfully announce the birth of our daughter, KIMBERLEY SUE born on July 24, 1978. A daughter for Mark and Shirley and a precious sister for Terry and Angie. Fourth grandchild for Mr. & Mrs. Peter Poort of Wyoming, Ont. and third grandchild for Mr. & Mrs. Lloyd Moesker of Woodstock, Ont. R.R. # 8, Woodstock, Ont.

MOESKER: We thank the Lord, the Giver of life for the safe arrival of our first child, a son, JASON LAWRENCE, on August 8, 1978. Thankful parents are John & Grace Moesker. First grandchild for Mr. & Mrs. John Streutker and fourth grandchild for Mr. & Mrs. Lloyd Moesker. Woodstock, Ont.

STEL: "The Lord has done great things for us; we are glad." Ps. 126:3. With all praise and thankfulness to God, Phillip and Carol announce the birth of a healthy son, HENDRIK JAKOB; 9lb.3oz., born July 31, 1978. He joins his sister, Marilyda. Happy grandparents are Alfred & Edith Vander Ley of Harriston, South Dakota and Henry & Grace Stel of Turner Valley, Alberta.

Births

TENYENHUIS: On August 12, 1978 the Lord gave us our first-born, ANDREW JON, to help him to shine for the Light of the world. John and June Tenyenhuis, Blenheim, Ont. Grandparents are Mrs. A. Venema of Sarnia, Ont. and Mr. & Mrs. E. Tenyenhuis of Kentville, N.S.

VANDERVIES: With joy and thankfulness to the Lord, we are happy to announce the birth of our first child, a daughter, BRENDA CHRISTINE, born August 5, 1978. Grateful parents are Clarence and Alice Vander Vies. First grandchild for Mr. & Mrs. Jake Groenenberg of St. Thomas and fourth grandchild of Mr. & Mrs. John Vander Vies of Sarnia. 250 Russell St., S., Sarnia, Ont., N7T 3L8.

Marriages

BALDER-NIEZEN: We, the children of Grace Balder and Abram Niezen are very happy to announce the forthcoming marriage of our parents. We invite you all to come and join us in the celebration. The ceremony will take place, the Lord willing, on Saturday, September 9, 1978, at 3:30 p.m. in the Maranatha Christian Reformed Church, St. Catharines, with the Rev. H.R. De Bolster officiating. Reception following at the church. We pray that God may bless them and lead them on their way together. Address: 11 Woodhaven Rd., Kitchener, Ont., N2C 1J7.

DEBOER-VANDERKOLK: Mr. & Mrs. R. De Boer of Hagersville, Ont. and Mr. & Mrs. B.J. Vanderkolk of Caistor Centre, Ont. are happy to announce the forthcoming marriage of their children EFFIE and JOHN. The wedding ceremony will take place the Lord willing, September 1, 1978, at 7:00 p.m. in the Christian Reformed Church of York, Ont. Rev. P. Stel officiating. Future address: R.R. #1, Caistor Centre, Ont., L0R 1E0.

KAMMINGA-ABMA: Mr. & Mrs. Edward Kamminga of St. Catharines, Ont. and Mrs. Clara Abma of Edmonton, Alta., joyfully announce the marriage uniting their children, JOAN and FRED. This celebration of love will take place the Lord willing, Friday, September 15, 1978 at 3:00 p.m. in the Second Christian Reformed Church of Edmonton, Alta. Rev. H. De Moor Jr. officiating. Future address: 10613-96 St., Edmonton, Alta.

MULDER-ATSMA: Mr. & Mrs. Henry Mulder are happy to announce the forthcoming marriage of their daughter TENA SHIRLEY to PAUL PETER ATSMA, son of Mr. & Mrs. G. Atsma of Abbotsford. The wedding ceremony will take place the Lord willing on September 15, 1978 at 7:30 p.m. in the Second Christian Reformed Church, Abbotsford. Rev. H. Mennega officiating. Future address: Nicomen Trunk Rd., R.R. #1, Deroche.

VANDERMEULEN-BREEN: Mr. & Mrs. Ralph Vander Meulen of Oakville, Ont. are pleased to announce the forthcoming marriage of their eldest daughter WILMA-LENE to WAYNE, son of Mr. & Mrs. Floyd Breen of Newmarket, Ont. The ceremony will take place on September 2, 1978, at 7:00 p.m., at the Community Christian Reformed Church of Meadowvale, Ont. Rev. Henry Lunshof officiating. Future address: 3032 Winston Churchill Blvd., Mississauga, Ont.

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Anniversaries

Op 3 September a.s. hopen onze ouders en grootouders

M. GILIAM
 en
 F.M. GILIAM-Zijlstra

het feit te herdenken dat zij 50 jaar geleden in het huwelijk traden. Psalm 103.

Jellie en Oebo Vander Werff-Giliam
 Roel, Annemieke, Hilde, Frank—
 Doetichem

Pierre en Evelyn Giliam-Aulwurm;
 David, Jerry, Eric, Diane, July,
 Linda, Patricia, Marian—Anchor-
 age, Alaska

Hilda en Tjisse Baarda-Giliam;
 R-Menno, F-Bert, Eelco, Martin,
 Marlette—Amstelveen

Anneke en Andre Helmus-Giliam;
 Menno, Theo, Folkert—Schoon-
 hoven

Ineke en Hans Blom-Giliam; Maris-
 ca, Gerry, Marney—Willowdale,
 Ont.

Marian en Peter Hoorn-Giliam;

Natacha, Karen, Mirjam—Mis-
 sissauga, Ont.

Joke en Jan Oosterhuis-Giliam;
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Fenwick

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1978

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 God, we remember the 45th Wed-
 ding Anniversary of our dear par-
 ents and grandparents

A. and K. GRITTER-Jansen

August 25, 1978. Fenwick, Ont.

Evert & Jenny — Hamilton, Ont.

Hank & Erika — Jamaica, W.I.

Jane & Gus — Wellandport, Ont.

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Ann & Gerrit — Springfield, Ill.

Diane & Bernard — Everett, Ont.

Nancy & Gerry — Brantford, Ont.

Rhea & Bruce — Lethbridge, Alta.

George & Betty — Wainfleet, Ont.

Bertha & Frank — St. Catharines,
 Ont.

Cope & Janice — Wellandport,
 Ont.

Betty & William — Wellandport,
 Ont.

and 33 grandchildren.

1953 September 14 1978

With thankfulness to God, we
 rejoice with our parents and grand-
 parents

KLAAS VANDERVEEN

and

JOANNE VANDERVEEN

nee Scholten

Their children and grandchildren.

Ed — Edmonton, Alta.

Sharon & Ron Vander Lee; Stacey,

Denise, David — Millet, Alta.

Ken — at home

Roger — at home

Brian — at home

May the Lord bless and keep them

in the future.

Home address: 10911-146 St., Ed-
 monton, Alta., T5N 3A8.

1938 September 1 1978

DIRK & GAIL VAN STRALEN

nee Vander Veen

It is with great joy that we wish to
 celebrate with our dear parents on
 the occasion of their 40th Wedding

Anniversary.

Those who trust in the Lord, are like
 Mount Zion, which cannot be
 moved, but abides forever. Ps. 125:1

Their thankful children,

Fred & Nellie VanStralen — Wood-

bridge

John & Frieda VanStralen — Kam-

loops, B.C.

Joyce & Kees Kat — Oshawa

Dirk & Gerda VanStralen — Grand

Rapids

Henry & Janet VanStralen —

Milton

and 21 grandchildren.

56 Mowbray Pl., Acton, Ont.

Anniversaries

On September 29, 1978, our parents

LEONARD & CORA STRUIK
 will celebrate their 40th Wedding
 Anniversary. We praise the Lord for
 His loving care throughout these
 many years. May He bless you and
 keep you in the years ahead.

Alie Struik — Toronto

Hannie Struik — Toronto

Peter Struik — Cheesapeake Bay

John & Agnes Struik — Morriston

Joanne & Sydney Sytsma; Joanne,

Martin — King City

Ineke Vanherpen — Toronto

Obituaries

On Monday, July 10, 1978, the Lord
 in His wisdom, took unto Himself,
 our dear father, grandfather and
 great-grandfather,

GEERT (GORDON) BRINK

at the age of 75.

1 Cor. 15:51-58.

Dear father of:

Jim Brink

Dirk & Johanna Brink

John & Audrey Brink

Irene & Naomi Brink

Inske & Peter Antuma

Nancy Brink

George & Cheryl Brink

Dora & George Kamminga

26 grandchildren and 2 great-grand-
 children.

1 sister - Gepke Veldstra — Holland
 Funeral services were held on
 Wednesday, July 12, 1978, at the
 First Christian Reformed Church,
 Brantford, with Rev. L. Bilkes of
 St. Thomas officiating.

On Sunday, August 13, 1978, God
 took unto himself after a lengthy
 illness our brother

SAM CRANS

We extend our Christian sympathy
 to his wife Hennie, son Allen,
 daughter Edna and relatives. Our
 prayer is that our Heavenly Father
 may sustain and comfort them.

The Council and Congregation of
 the Waterloo Christian Reformed
 Church.

On August 2, 1978, it pleased the
 Lord to take unto Himself, our dear
 uncle

PETER SCHENK

at the age of 74.

Let not your hearts be troubled,
 believe in God, believe also in Me.
 In My Father's house are many
 rooms; if it were not so, would I
 have told you that I go to prepare a
 place for you. And when I go and
 prepare a place for you, I will come
 again and will take you to myself,
 that where I am you may be also.
 John 14:1-3.

</

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Fred Vander Velde.



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Administrator [M. or F.]

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Chilliwack, B.C.

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Chilliwack, B.C. V2P 6L9

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Ministers

The Rev. John D. Pereboom, having completed a two year leave of absence to continue his studies, has been declared eligible for call by the Council of the Trinity CRC of Edmonton, Alberta and is recommended to the churches for service as a minister of the Word and Sacrament. His address is 3915-132 Ave., Edmonton, Alta. T5A 3E6

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ANNE HUTTEN

"Every person is made up of three parts, kind of", says Neil Dunnigan, black belt first degree karate teacher here at Kentville. "The emotional, intellectual and physical selves. For some reason we spend a fortune keeping our emotional selves in good shape — just think of the hundreds of psychiatrists making a living on this continent. And the intellectual — we push our kids through school at an amazing rate. But when it comes to the physical, wow! Sheer neglect."

Neil knows what he's talking about. He enlisted in the Navy at quite a young age, and soon found out that the thing to do is sit around drinking with a group of buddies. "If you didn't drink, you were queer."

Physical exercise was unheard of on the ships that carried him. No space for a workout, no exercise room, nothing. As a result Neil's weight skyrocketed. He found himself smoking heavily, forty pounds or more over his ideal weight, and totally out of shape when he got back in civies. Even then, it took a friend four months to drag him to a karate training session.

Neil caught on fast, as far as the muscular toning went. But after some strenuous exercise he heard himself literally gasping for breath. The next morning he threw out cigarettes, and hasn't touched them since. Today he teaches karate to both males and females, instructing them not so much in the flashy, useless technique of chopping a board in half with a slash of the hand, but in self defense, and generally persuading them to get in better shape physically.

"We've gotten so far away from our roots", he says. People have no idea of how to fight when necessary, how to take a physical blow. Women who are attacked may be quite strong, but they've never been struck. If their assailant catches them with a hard blow to the ribs or elsewhere, they may be stunned for five or ten seconds, simply from not being used to it. That's long enough for the attacker to have them on the ground and helpless.

Karate toughens the whole system, says Neil. Through constant physical contact, the capillaries actually harden, and the body no longer bruises at every blow. People who follow such a program regularly develop a splendid physique, and improve in self-confidence.

Much the same is being said by Jim Khona of Dartmouth, yoga master when he speaks of the "wonderful human machine." The body is intended for use, not for neglect. Jim also cautions against concentrating all one's efforts on the mind or the emotions. Like a car, he says, the human body is a unit. Neglect one part, and the machine will break down, malfunction.

In a book he is currently writing, Jim emphasizes the importance of nutrition, regular exercise, and meditation. Relaxation is another aspect which is too often ignored. Every person should pay attention to these practices, he says.

Nutrition: our society thrives on junk food, and that in the richest part of the world, actually causing malnutrition. Going back to basic healthy foods is a must. Overweight can be combated simply by following the right kind of diet.

Exercise goes hand in hand with this. No one can stay in shape when they sit all day at a desk or in a car, then "relax" in front of the TV set in the evening. It's essential that each person set up their own exercise schedule, be it walking, jogging, or yoga exercises. The important thing is not to compete with the next person, says Jim, but to follow the kind of activities with which you can be comfortable without strain.

Relaxation: the word is often misunderstood. Many things can be relaxing, such as swimming, reading, playing chess. But the same things can also be hard work. Don't try to compete when you are relaxing, advises Jim. Just enjoy what you are doing. Stop worrying about how you rate, score, compare. Relax and enjoy.

The apostle Paul would have agreed with both of these men. He too believed in keeping the body fit. He often speaks of running the race, of fighting the good fight. No doubt he engaged in some exercise himself.

It's a wonder then that so many people, Christians and otherwise, fail to heed this kind of wise advice. Everywhere you look you see them: overweight, out of shape, puffing like a steam engine due to two packs a day, suffering from dozens of psychosomatic illnesses.

C'm on, let's join in participation. Even the government recognizes it now.

Bethesda Hospital expands

DENVER, CO. — Bethesda Hospital and Community Mental Health Center, Denver, Colorado, will enter into the second phase of its expansion program with the construction of a new inpatient unit in 1979, Meindert Bosch, administrator, has announced.

The \$2 million unit will replace a patient unit presently housed in the original building of the hospital. Bosch said the new building will provide a facility better suited to the care of psychiatric patients.

Bethesda Hospital was built in 1912 by constituents of the Christian Reformed Church and the Reformed Church in America to provide tubercular patients with a sanatorium in which they could receive spiritual help along with medical treatment for their illness. In 1948 it was converted to a psychiatric hospital after newly discovered drugs made prolonged hospitalization unnecessary for treatment of tuberculosis. Today about 5,200 patients are served annually in all the hospital's programs. This includes the Bethesda Community Mental Health Center, which serves the southeast Denver area. Satellite clinics are also operated in Orange City, Iowa; Orange County, California; Bellingham, Washington and Vancouver, B.C. These clinics are staffed by local mental health professionals, with consultation services available through the Denver hospital. Ground breaking for the new facility is scheduled for the fall of 1978, with completion slated for the fall of 1979. Bosch said the area of the hospital now occupied by the patient unit will be remodeled for use as offices.

Argentinian delegates to visit Dutch Church

ARGENTINA (RES) — A meeting has been scheduled between delegates from the Reformed Churches of Argentina (RCA) and the mission board of the Reformed Churches in the Netherlands (RCN) to discuss sources of possible friction resulting from the RCA's financial dependence on the Dutch church. The RCN left it up to the Argentine church to decide whether the Dutch delegates should come to Argentina, as has been the custom, or whether the Argentine delegates would like to come to the Netherlands for a change. They chose the latter.

The delegates from the Reformed Churches in Argentina will visit the Netherlands for almost a month. This will give them an opportunity to observe congregational meetings, catechism classes, classical meetings, particular synods and general synod, and visit various institutions of the RCN.

New season opening soon

Are you looking for some new study material for your Ladies Societies, Bible Study Groups, Young People's Groups?

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at 5:00 p.m. — September 10th

Both services to be followed by a time of fellowship and lunch

Furthermore all students are invited to join the university fellowship in a Labour day Weekend Camp to be held at

LAKEWOOD CHRISTIAN CONFERENCE GROUNDS
(Forest, Ont.) from Friday evening Sept. 1 to Monday noon, Sept. 4. Write for free registration to: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, Ont. Tel.: 884-3657.



LET'S PLAY CHESS

EDITOR: Pete Layer

THE JUNE LADDER

Contestants Probl.: #747 #748 #749 #750 Sub- Prev. Total

Tot. Tot.

Points:	3	2	3	2	10	82	90W!
H.Brouwer	3	2	3	0	8	78	85
J.Wilms (II)	3	2	-	2	7	65	72
H.Douma (I)	3	2	0	2	7	53	58
R.Buist	3	2	0	-	5	43	48
F.Vander Woude	3	2	-	0	5	50	55
B.Cooke	3	-	-	2	5	37	42
A.J.Klein	3	2	-	-	5	10	20
K.Amsinga (III)	3	2	3	2	10	10	

Comments.

Hearty congratulations go to Mr. Brouwer who has climbed the ladder and reached the top for the first time. The publisher will send you a book prize soon. I hope you will have many happy returns. The second series was by far the toughest with the four-mover twice as difficult as the two-mover, inspite of my prediction in June which turned out to be wrong!

Remember that the summer series solutions must be postmarked by September 20 for all contestants. Number 752 is not a two-mover as it stands, the diagram shows the problem with the key already made! Thank you for pointing that out, Mr. Douma! Just give the mate in one and receive two points.

Solutions to the June Problems.

#747 (Halumbirek)

Key: 1. Q-B7 thr. 2. Q-B8 mate

Variations: 1. —, R-N1; 2. Q-Q5 thr.; 3. QxP mate. 2. —, R-N1; 3. Q-R2 mate; 2. —, B-K5; 3. QxR mate

#748 (Kampmann)

Key: 1. N-B2 tempo

#749 (Huse)

Key: 1. R-B3, PxR; 2. R-R1, PxP; 3. N-N1, N~; 4. N-B2 mate

#750 (Stocchi)

Key: 1. N-K6, thr. 2. R-Q6 mate

Try: 1. N-B5, N-Q4 no mate

1. NxN, NxR no mate

Dutch solutions

#747: 1. Df7 dr. 2. Df8 mat. 1. —, Tg8; 2. Dd5 enz.

#748: 1. Pf2 tempo

#749: 1. Tf3, gf3; 2. Tal, fe2; #. Pbl, ~4. Pc2 mat

#750: 1. Pe6 dr. 2. Td6 mat

College or university students coming to Toronto

are invited to a get-acquainted social

Thursday, Sept. 14, 1978 from 5:30-8:30 p.m.

Supper provided (pot-luck). Bring what you can.

Even if you can't bring anything, come anyway.

An opportunity to meet old and new friends and get information on the campus ministry program.

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The University of Western Ontario

All students coming to London this fall, meet your friends and campus ministry fellowship at our annual get-acquainted mixer at the home of Dr. and Mrs. Jan Oosterhuis, Victoria Rd., London. Time: 8 p.m., Friday, September 8. For rides and information call Jack Westerhof, campus pastor, at 438-5873.

CALENDAR OF EVENTS

Sept. 1-4 Labour Day Weekend Camp for university and college students of Guelph, Kitchener and Waterloo area at Lakewood Christian Conference Grounds — for registration write to: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, Tel.: 519-884-3657. See ad for more information.

Sept. 8 Annual get-acquainted mixer for students coming to London at the Oosterhuis residence, Victoria Rd., London, Ont. at 8 p.m.

Sept. 10 10:30 a.m., Special Worship Service of Welcome and Dedication at Waterloo Christian Reformed Church, meeting in auditorium of Conrad Grebel College. 5:00 p.m., Similar Service at Water Street Christian Reformed Church in Guelph. Fellowship and lunch after both services. All students with their parents and friends are invited. See ad for more information.

Sept. 14 Mr. James Heynen, director of education, Board of Publications, Christian Reformed Church, will speak on "Education in the church", on Thursday, Sept. 14 at 8 p.m. in London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 16 London student retreat at Springbank Park. Sports from 1:30 p.m., weiner roast followed by a talk by RHM John Van Til and the musical group The Living Promise.

Sept. 16 Ontario Christian Reformed Sunday School teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St. Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Lakewood Christian Conference Grounds, R.R. #5 Forest

Family Week, Aug. 17-20. Guest speaker, Rev. R. Praamsma, Music by Trojan Dove (DeJong, Gripma, Wiersma). Special family events and camp supper.

Bible Week, Aug. 24-27. Guest speaker, Mr. William Akkerman, International Director of World Home Bible League. August 26 - Senior Citizens Day (English program, music, and supper for all).

CRC TV television programs in Canada:

BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, August 13, 20, 27 September 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA; Winnipeg Channel 7, August 13, 20, 27, September 3 at 3:30 p.m. ONTARIO; London Channel 10, Wingham Channel 8, August 6 at 11:30 a.m., August 13, 20, 27 at 12:30 p.m. (Mid Canada TV System), Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke, Channel 5, Ottawa Channel 5, August 6, 13, 20, September 3, 10, 17, October 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), Moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Channel 4, August 2, at 10:00 p.m., August 9, 17, 24 at 9:00 p.m., September 3, 10 at 4:00 p.m. and September 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 1	Aug. 30	Aug. 28 (noon)	Aug. 25 (noon)
Sept. 8	Sept. 6	Sept. 5 (9:00)	Sept. 1 (noon)
Sept. 15	Sept. 13	Sept. 12 (noon)	Sept. 8 (noon)

Books

Our rivers, the ties that bind us

Rivers of Canada, by Hugh MacLennan, with the camera of John de Visser; published by MacMillan of Canada, Toronto, 1974. Reviewed by Peter Bult-huis.

They are all here between these pages; all the big, little, important, secluded, raging, trickling rivers of Canada; from the Fraser to the Grand, from the mighty Mackenzie, to the tiny Baddeck.

The book is more than a geography book, showing pictures of rivers in different places and in different attitudes. This is present, but the book is much more. It is a history book which attempts to show a link between the past and the rivers, showing how rivers have affected the development of Canada through time.

Hugh MacLennan, the author of such Canadian novels as *The Return of the Sphinx*, and *Two Solitudes*, is a man with a strong belief in Canadian unity. He is one English-Canadian who is attempting to understand the French-Canadian mind and spirit. He was born in Nova Scotia, of Highland Scot heritage. That heritage allows him to speak with some empathy about groups like the Acadians, who were sent from their homes in 1755, even as the Scots were, more than a century and a half ago.

MacLennan's ideas on unity come to light in this book, in that there seems to be a basic inevitability to the nation of Canada. A theme running through the text is an attempt to show the importance of the rivers as the sole transportation method in Canada for some time. Many of the rivers here were related to the fur trade. East-west links within the whole northern half of the continent were forged because of the fur trade, by means of the rivers. The ultimate result of these links, is Canada. Thus it is MacLennan's thesis that Canada developed as a country, because of geography, not in spite of it.

In writing this book, MacLennan attempted to "think like a river". Herein lies the other theme of the book: rivers are like men. Mankind, according to MacLennan, is spiritually evolving; to be seen as a risen animal, not a fallen innocent. In the same way, rivers are constantly changing in both space and time. But, even as the river changes, it does have an element of constancy; there are then some things in the world of rapid change, that are constant.

Each river in being like man, has a "personality" (riverality?). This personality is unique to that river. "The St. John is intimate and lovely", "The St. Lawrence is an imperial river", etc. This personality, according to the author, has a strong, almost deterministic effect on the people living on or near the river: these people begin to take on some of the river's characteristics.

The prose is often stunning: his description of the Niagara River, from its quiet, through its rushing, tumbling flow, and on to its gliding source mouth into Lake Ontario is such that the river can be seen, felt and heard, and the reader is left literally breathless.

The photographs by John de Visser are extremely evocative;



The land of Israel through the lens

The Jordan River as it winds its way from Mount Hermon to the Sea of Galilee (Lake Kinneret). "...therefore will I remember thee from the land of Jordan..." (Psalm 42:6). "...go over this Jordan, you and all the people, into the land which I am giving to them..." (Joshua 1:2). "Then Jesus came from Galilee to the Jordan to John, to be baptized by him" (Math. 3:13).

"Mount Hermon is the highest peak within the boundaries of the Land of the Bible. The Dead Sea is the world's lowest point. Mount Hermon is 8,677 feet above sea level, the Dead Sea 1,233 feet below. For all their differences, the two extremes are joined by the River Jordan. A drop of water falling on the Hermon, whether as snow or dew, may eventually evaporate from the surface of the Dead Sea, though only after following a long and meandering course.

"The whole distance, from the tallest peak to the southernmost tip of the Dead Sea, is only 165 miles as the crow flies; but what changes in this short distance! At one end, the snows of yesteryear have not yet melted away before they are joined by new drifts, while at the other the heat is so intense that a total depth of half an inch of water evaporates from the surface of the Dead Sea every day. This sea is eight times as salty as an ordinary sea." [The Natural History of the Land of the Bible by Azaria Alon; published by Doubleday, New York, 1978]

they each tell a story. There are eight sections of pictures, each dealing with a different aspect of the rivers of Canada. The album of photos on "Force", for example, show powerful torrents whose waters can actually be heard. More than photos of the "natural" aspect of rivers, they also show the human responses in terms of transportation, recreation, urban development, and so on. The groups of pictures complement the book and its themes in a total sense, but they do not complement the book's parts. The chapters deal with individual rivers (geographically); the photos deal with characteristics of all the rivers (topically), tending to give the impression that the albums are merely "stuck in" here and there.

MacLennan dwells on the fur trade and its effect on Canada in many places in the book, but very little is mentioned of the native people. The voyageurs who developed the river routes across Canada are important; the native people who provided the furs, food, etc. for the voyageurs, do not appear to be. No attempt is made to explain how the native people and the rivers were related before and after white contact. This idea brings us back to the major themes of the book: if it is true that there is a strong relationship between the river and the human psyche, what of the native people who lived by or on these rivers for hundreds of years?

The book is not a mere picture book: it presents an approach to Canada, and an interpretation of history.

Ridderbos tackles the issues

Studies in Scripture and Its Authority by Herman Ridderbos, published by Paldeia Press, St. Catharines, Ontario, Canada, 1978. Reviewed by Rev. J.D. Tangelander.

Contemporary theology in the Western world is in ill health. There have been many theologies in the recent past; but this is no sign of vitality in the "discipline." We witness theologies of faddism — the theologies of hope, revolution, atheism, humanization and so on. Many theologies have man as point of departure. They are orientated to the secular. Theology has become estranged from the life of faith. Professional theologians have developed a language that only insiders can understand. Great old words are used with novel meaning and without any explanation or reconciliation. Many get the impression that theologians are now saying that there is no God and that we are alright. A factory hand, a committed Christian, read John Robinson's book *Honest to God*, and commented afterwards: "What I get in the canteen is that they always said there isn't a personal God and now one of the bishops has said so too."

Dr. Herman Ridderbos' book, containing six essays, is a welcome guide for the concerned church member and students of theology and Scripture. Dr. Ridderbos clearly defines the issues facing the church today. He

discusses in an engaging way the much disputed topics of the doctrine of Scripture, the doctrine of Christ and the doctrine of the Kingdom of God. His aim in his essays is to work out a course of moderation.

Dr. Ridderbos provides many excellent insights. For example, he says concerning the message of reconciliation: "The church as a whole has perhaps thought too much and too long in the categories of the two realms, the realm of Christ, applicable only to church and personal life, and the realm of the world for the other aspects of life. This has often obscured the totalitarian character of the kingdom of God and reconciliation. A double conversion so to speak, is necessary, just as the great command of love is a double commandment." (p. 87).

I do wish, however, that Ridderbos would have come down firmer on the side the verbal inspiration and the divine element of Scripture. He says: "We have to acknowledge that this Word of God has entered so very much into the human and has so identified itself with it that we shall always again stand before the question as to what the unassailably divine and what the relativity of the human in Scripture mean concretely." (p. 34).

But shouldn't we, especially today, emphasize the divine element of Scripture? We all agree that the Bible has come to us in human language and human concepts. We know no other language. But human language may

convey the infallible Word of God because God is the Lord even of human language. Because of God's Lordship human language cannot be relativized. This Lordship demands obedient surrender to the very words of revelation. I had hoped for a clearer statement on the authority of Scripture than the one presented to us.

I have raised a few questions about Dr. Ridderbos' view of Scripture. Yet, I am grateful for his contribution to the current theological discussions. We have to struggle with the issues. They will not go away by pretending that they either do not exist or are not worthy of our attention.

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